

## KAPILA UPADESH

BY

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### Prologue

*Che`tashchintaya chinmaya-bhaasam*

*nootana-jaladhara-ruchira-vikaasam,*

*peetavaśanadhara-sundara-natavara*

*madhuravikasvara-sulalitahaasam.*

*Che`tashchintaya chanmayabhaasam.*

Unless and until a human being turns to face Bhagwan seated in his *hridaya* (heart), his hriday will not get *pavitrata* (purity according to the Shastras; the ancient books of religion). Nor will his hriday get *sheetalataa* (refreshing internal coolness). A person should be turned towards Bhagwan.

Those who say, 'you can eat what you want, drink what you want, wear what you want, and do what you want. I will make you go into a Samadhi,' are making a fool of you. How can anyone who has no control over his food, drink and actions apply his *mana* (emotional mind) to Bhagwan?

If it is not necessary to do *smarana* (remember, think about) the Ishwara, what will you do smaran of?

People say, 'There is a *shoonya* (empty space) near the naval. Meditate on that, and you will find the Ishwara.'

Oh, how will you get the Ishwara if you don't do His *chintana* (meditate on Him); if you don't turn to face Him? If you think about the Ishwara you will get the Ishwara, and if you think about the *sansaara* (interactive world) you will get the sansara.

*Yo yachchhraddhaa sa e`va sa.*

If you do the chintan of the *jada* (inert matter) you will get jada. If you think about *ahankaara* (pride; vanity) your ahankara will increase. And, if your thoughts are focused on the Ishwara you will get the Ishwara.

Someone may say, 'My circumstances don't permit me to meditate on the Ishwara.' I will point out to him the description of the five ladies mentioned in the first canto of the Shrimad Bhagwat Mahapurana. I draw your attention to the feelings they have for Bhagwan Shri Krishna.

The first venerable lady is Draupadi. Her *charitra* (conduct and life) shows us how Bhagwan's smaran-chintan is done. She is Bhagwan's true bhakta (devotee). She states with full authority:

*Chaturbhirkaaranaih krishnastvayaa rakshyaasmi nityatah.*

'Shri Krishna, there are four reasons why You should protect me. You are my *sakhaa* (friend), my relative, my Swami (Master), and my *sarvasva* (all-in-all). Therefore, You have to protect me.'

Draupadi faced terrible misfortunes in spite of her unshakeable *bhakti* (loving devotion) for Shri Krishna. Her five young sons, not even married yet, were killed as they lay asleep. Ashvatthama came in the night and cut their throats. What greater misfortune can any lady have?

Arjuna told Draupadi, 'I will bring back the dead body of the man who killed your sons. *Aakramya yadsnaasyasi dagdhaputraa*. You can put your foot on his body and bathe.'

Arjuna caught Ashvatthama. Shri Krishna said, 'Kill him! He has killed your sons.'

'I will not kill him,' said Arjuna. 'Whatever he has done, he is a Brahmin.'

The matter was placed before Draupadi. Should Ashvatthama be killed, or allowed to live? Draupadi did not lose her equilibrium in spite of the fact that her five sons lay dead before her. She was mentally alert. She said:

*'Muchyataam muchyataame`sha braahmano nitaraam guruh*. Release him! Let him go! He is a Brahmin, and therefore, entirely worthy of *poojaa* (worship). *Maa rodeedasya jananee gautamee patide`vataa, yathaaham mritavatsaartaa rodeemyashru mukhee muhuh*. Bhagwan Dronacharya's wife, Gautami, is also a mother like me. She will also weep if Ashvatthama dies. My sons have died, and tears keep coming to my eyes. Let that mother not weep, as I weep.'

This is called a bhakta (one who loves and worships Bhagwan)! Someone may do a lot of *maalaa* (rounds of prayer beads), but he is not a bhakta if there is no compassion in his hriday. Draupadi had so much compassion even in such a terrible situation! 'My children are dead. They cannot be brought back to life. Don't kill the child of another mother.' A person who has such compassion, such a merciful attitude, so much empathy, is called a bhakta!

The second lady is Kuntidevi, the mother of the Pandavas, and Shri Krishna's *bua* (father's sister). Krishna told her, 'Buaji, ask for whatever you want.'

Kunti said, 'Krishna, give me *vipatti* (misfortune) every day.

*Vipadah santu nah shashvattatra tatra jagadguro,*

*bhavato darshanam yatsyaadapunarbhavadarshanam.*

O Jagat-Guru Govind! Let misfortune keep coming to us, because we get Your *darshana* (glimpse of a revered object). You are the *svaroop*a (essence; true form) of the *parama-pada* (highest position).'

Krishna said, 'Buaji, no one in the world asks for misfortune!'

'Govind! You give us some valuable teaching in every misfortune.'

One *gopee* (a milkmaid of Vrindavan) said, 'It would be good if I had a headache every day.'

'Why is that?' asked her friend.

'When I have a headache, my Beloved, Shyam Sunder comes. He sits on the bed and begins to press my head. That is why I love to get a headache.'

Kunti said, 'We get Your darshan in every vipatti. Whenever there is some misfortune You come and save us. When the house of wax was set on fire, when Bhima was given poison, when Draupadi was being disrobed in public, when Durvasa Rishi was on the verge of giving us a *shaap* (curse) in the forest, when anyone made Arjuna the target of his arrows in the war – it was You who saved us. You came to save us from Durvasa. You ate the impure vegetable in the vessel. And in the war –

*aayurmanaansi cha drishaa saha oja aarchchhat* – You pulled away the *aayu* (span of life), *mana*, *drishti* (vision), and *oja* (fervor) of the enemies by Your glances! The enemies wanted to shoot arrows at Arjuna; You would smile at them, and their eyes and mind would get caught by Your bewitching smile!’

If a bhakta gets Bhagwan’s darshan in misfortune, he loves the misfortune, because he loves Bhagwan!

The third lady is Uttara, the widow of Abhimanyu. She was pregnant with Parikshit in her womb. Ashvatthama released the invincible Brahmastra to destroy her unborn baby. Uttara did not run to Arjuna or Bhima for protection. She called out, ‘Krishna! O Krishna!’

If a person depends on any other than Bhagwan, like seeking help from the police, or some wealthy Seth, or a Minister, when misfortune comes, what kind of a bhakta is he?

Shri Krishna said, ‘Uttara, you belong to a Kshatriya (warrior class) clan, and you fear death?’

‘No,’ said Uttara. ‘I am not afraid of dying. The one in my womb is Your bhakta. Save him; let me die. If the Pandavas become *nirvansha* (without a son to continue the lineage) it will be a great discredit to You. People will say that the very clan who had Bhagwan on their side had no one left to even offer oblations to the ancestors.’

‘I will give you your son if you give Me something,’ said Shri Krishna.

‘What can I give You? The Brahmastra is coming closer!’

‘I am making you My mother,’ said Shri Krishna. He went into Uttara’s womb in His four-armed form, holding His divine *shankha-chakra-*

*gadaa-padma* (conch shell-discus-mace-lotus). He could easily have stayed outside Uttara's womb and protected Uttara just by His *sankalpa* (mental resolve), but He said, 'I want a mother who is willing to die in order to save My bhakta.'

In this very episode of the Shrimad Bhagwat there is one more lady, but you don't see her. Her son died, but her eyes shed no tears. A Brahmastra was released to kill her unborn grandson, but she did not call out to Shri Krishna to protect him. That lady is Subhadra, Shri Krishna's sister.

Subhadra did not ask for Shri Krishna's advice or help. She says, 'whatever Krishna does is good.'

Her only son Abhimanyu was killed. Subhadra says, 'whatever Krishna does is good.'

Misfortunes came to the Pandavas. Subhadra said, 'Whatever Krishna does is good.'

The one and only scion of their *vansha* (lineage) is still in the womb. The Brahmastra has been released to burn her pregnant daughter-in-law. Subhadra sits quietly, and watches. She is a completely *nirguna* bhakta. (Nirguna means one who has risen above the three gunas, or tendencies, of Sattva, Raja, and Tama. These gunas dominate people's behavior. They keep changing. The Sattva guna gives peace and right thinking. The Raja guna gives strong urges and activity, and the Tama guna gives sloth and deluded thinking.) It is Subhadra's unshakeable faith, 'Krishna is my own. Whatever He does is good.'

If you have gone to Jagannathpuri you will see that Subhadra stays with Shri Krishna, not with Arjuna. She depends totally on Shri Krishna.

For our mana to merge completely into Bhagwan's mana, and for our *kriyaa* (actions) to merge into His, is *bhakti* (loving worship). Subhadra is Bhakti incarnate.

If you want to bring Bhakti into your life, bring in compassion like Draupadi's, see Bhagwan in misfortunes like Kunti, and be willing to sacrifice yourself to protect Bhagwan's bhaktas like Uttara. And, like Subhadra, depend completely on Him.

The four kinds of Bhakti – primary, medium, highest and nirguna are in these four venerable ladies. Subhadra's is nirguna.

The fifth lady described in the first canto is an *aadhidaivika* (pertaining to the divine) lady. She has become emaciated due to lack of food. There are tears in her eyes. *Ya vasami chhatee* – she longs to get some food from somewhere.

Three of the four legs of her son are broken. She is Prithivee Devi – the goddess Earth – in the form of a cow. She is talking with her son, Dharma (eternal righteousness) – in the form of a *vrishabha* (bull). She is not *dukhi* (sorrowful; suffering) with the thought, 'What will happen to me?' Neither her own hunger, nor the suffering of her son is the cause of her agitation. Her dukha is because of the dukha of the whole world. She has no *dosha-drishti* (tendency to find fault) for any. Her only dukha is, 'The whole world will become *shoonya* (empty) with the *viyoga* (separation) from Shri Krishna.'

Parikshit asked the vrishabh, 'Who broke these three feet of yours?'

The vrishabh said:

*'Apratarkyaanide`shyaaditi ke`shvapi nishchayah.*

We don't know where dukha comes from. The *dukhaakaara vritti* (dukha-akar means the form of dukha; vritti is mental inclination. That means, the feeling of being dukhi) comes, on its own, according to our *prarabdha* (happiness and sorrow that are the result of actions done in a past birth). A feeling of dukha arises without any external cause in the *antahkarana* (the fourfold mind, or subtle body, composed of the *mana* = emotional mind, *buddhi* = intellect, *chitta* = mental inclination, and *ahankaara* = subtle pride of individuality).'

The Prithivi said:

*'Te`naaham gunapaatre`na shreenivaase`na saampratam,  
shochaami rahitam lokam paapmanaa kaline`kshitam.*

*(Bhagwat 1. 16. 30)*

I am distressed because of being separated from Prabhu (Bhagwan), who is the treasure hoard of all *guna* (virtues), and in whom *shree* (Laxmi, the goddess of prosperity and beauty) abides.'

The cause of Prithivi's dukha was being separated from Shri Krishna, who had just left the world. This is called 'Bhakti'! We are not dukhi because we have lost our wealth, parted from our family, or because death will come. We are dukhi because we are separated from our Beloved, who is our life.

Sukha (happiness) and *dukha* (suffering) should be connected to Bhagwan. The sukha that comes from anyone else is false, and so is the dukha that comes from any other source. When people become *sukhi* (happy) by getting – or becoming – something, they are not *adhikaaree* (eligible; qualified) for Bhakti. Our hriday should either bloom with



*sanyoga* (being united) with Bhagwan, or wither with His *viyoga* (separation). That is bhakti.

When Bhagwan prepared to leave Hastinapur to return to Dwarka, what was the state of the ladies of Hastinapur? And what was the rapture of the ladies of Dwarka!

Draupadi's ideal is, 'We should not get so lost in our own misfortune that we don't think of the misfortune of others.' This is Bhakti.

Kunti's bhakti is, 'I do not fear misfortune, but You have to come whenever we are in trouble.'

Uttara's bhakti is, 'Let me die, but Your good name should not be besmirched.'

Subhadra is different from all others. Her bhakti is, 'whatever You think is good, is what I think is good. There is no need for me to say or think anything.'

The people who are *dukhi* (sorrowful); suffering) in this world are those who have pride, insistence that what they want should happen, stubborn and obstinate. They lack proper understanding. Such people want everything to be exactly as they want, and that nothing they don't want should happen! They put their *mana* in opposition to what Bhagwan wants. They give importance to themselves, and want the Ishwara to lose. Such people get *dukha* in this world. It is astonishing that human beings don't want to remove this *naasamajhee* (lack of right understanding)!

Keep in mind:

- As long as a person sees *dosha* (defects) in others, he is not a *dharmaatmaa* (one who adheres to Dharma).
- If a person sees doshas in others and in himself, Dharma has not yet come into his life.
- If a person does not see doshas in others, but sees them in himself, he may get bhakti, but he cannot get a *sthiti* (state) in the Ishwara. He will get sthiti in the Ishwara when he sees only the Ishwara. Then, he won't see doshas in himself or in others.

A *paamara* (base) person says, 'All are *patita* (downfallen; sinners).'

A *vishayee* (one who is attached to worldly pleasures) says, 'You are *patita*.'

A *saadhaka* (spiritual aspirant) says, 'I am *patita*.'

A *siddha* (one who has attained his spiritual goal) says, 'Nobody is *patita*.'

This *srishti* (world; creation) belongs to Bhagwan. If a person finds fault in Bhagwan's work how will he be a bhakta?

## Introduction.

There is a story in the third canto of the Shrimad Bhagwat. It is about three ladies. One is the mother of the Daityas (the sons of Diti, who are Demons), one is the mother of Bhagwan, and one is the mother of a *jeevanmukta* (one who lives a liberated life).

Maharshi Kashyap was such a great Mahatma that both the Devtas (divine powers; presiding deities) and the Daityas were his sons. He had *sama-drishti* (an impartial view) for both. Diti is his wife and so is Aditi – the mother of the Devtas.

Once I went to somebody's house. The man was critically ill. His wife was quarreling with him. 'Give me this many clothes. Give me this much money. Give me an independent flat. Your son is such and such, and your daughter-in-law is.....' The poor man lay on his deathbed, and she went on shouting at him. The thought came to me, 'Is she a *patni* (wife), or is she the *mrityu* (death) of the *pati* (husband)?'

Maharshi Kashyap has equal goodwill for animals, birds, Devtas (presiding deities), Daityas, and all beings. He is free of partiality and prejudice for the mothers of all beings. One day, he was doing the daily ritual of Sandhya Vandan in the hut where he did *agnihotra* (pouring oblations into the sacred fire). Diti came to him and shamelessly demanded that he should fulfill her lust immediately.

Maharshi said, 'This is a place of *poojaa* (ritual worship). It is twilight, the time when Bhagwan Shiva wanders around everywhere. So, restrain your sensual urge for a little while.'

This is Dharma. Unless a human being is capable of self-restraint he cannot adhere to Dharma. Self control is essential. There are rules in

the Shastras (ancient books on religion) about the place, time, activity, object, and eligibility. Dharma is possible only by following these rules.

Diti persisted in her demand. Kashyapji said, 'Since you won't listen to me, let your desire be fulfilled.' He accepted her demand. Diti's desire was fulfilled, but Kashyapji told her, 'You have indulged in lust during a period of time when such acts are forbidden, in a place where only spiritual activities are to be done, and on an inappropriate day. You disdained my objections, and showed disrespect to Shivaji. Thus, you disdained the time, place, right action, and your seniors. Therefore, your sons will be Daityas.'

How can anyone who has no self-control in his life hope to get children who are Devtas?

An intense repentance arose in Diti. She caught Kashyapji's feet. 'Pardon me.'

Maharshi Kashyap said, 'You have experienced genuine remorse. You have reverence for Bhagwan Shiva. Your Dharma-buddhi has awoken, and you have a feeling of respect for me. Therefore, your grandson will be a bhakta of Bhagwan.'

Diti had disdained her husband's *maryaadaa* (correct conduct) and command. She had neglected the rules of Dharma, the appropriate time, place and action. Because of this she became the mother of the Daityas.

The story of Manu and Shataroopa is also given in the third canto. Manu is *vichaara* (deep reflection) – *mananaatmaka gnaana* – the Gnan that comes from serious thought. Shataroopa is *shraddhaa* (faith). Just as a wife dons a hundred different garments and styles to

please her husband, shraddha takes on a hundred forms to follow vichar.

The *mana* (emotional mind) in Manu and Shataroopa is one. Manu (vichar) said, 'It is right to do the *aaraadhanaa* (worship) of the Ishwara.'

Shraddha said, 'This is a *pavitra* (pure according to the Shastras) place, and here is a *pavitra aasana* (mat to sit on). Take this *maalaa* (prayer beads), and use these flowers. Do the Ishwara's aradhana.'

Where vichar is combined with shraddha the child is Devhuti – one who can call the Devta-Paramatma! She has the capacity to call the *parama-purusha* – the Deva of the Devtas. If we have both shraddha and vichar in our *hridaya* (heart), the *vritti* (mental inclination) for getting a darshan of the Ishwara is created.

A person who sullies his hridaya with envy, hatred, disgust and criticism etc makes his own life a Narak (Hell). He cuts his own feet with his axe.

Manu and Shataroopa was such an ideal couple that their mana was one. Each reciprocated the *pre`ma* (pure love), faith and *se`vaa* (service) of the other. As a result they brought Vaikunath (the realm of Bhagwan Vishnu) down to this earth. Devhuti became their daughter. Shataroopa is the mother of a bhakta. Devhuti became Bhagwan's mother.

Prajapati (a ruler) Kardam was the son of Brahma, the Creator. The meaning of the word 'kardam' is *shareera* (the body). Brahmaji is the Devta of the *sookshma shareera* – the subtle body; the antahkarana. When Kardamji was born as a *sthoola shareera* (gross body), Brahmaji

told him, 'Use your shareer to increase the *srishti* (creation; population).'

Population control was not the need of those times. In ancient times people believed that the old should die at the natural time, and new lives be born. In present times the goal of science is to find cures for diseases and increase the span of life. They want to avoid death and block babies from being born. They want to control the population. In those days, increasing the population was desired.

Kardam Rishi obeyed Brahmaji's command. He started to do *tapasyaa* (asceticism). 'If I am to create, I should get a worthy son. I should have the capacity to get a son who is truly worthy.'

A son is a son when he enhances the reputation of the *vansha* (lineage) in which he is born.

*Muhoortamapi jeeve`ta narah shukle`na karmanaa.*

A human being may have a short life, but he should lead a bright life! What is the use of producing a useless child?

Maharshi Kardam did such intense tapasya that Bhagwan Narayana was pleased. He came Himself, to give a *varadaana* (boon) to Kardamji. He said, 'Samrat Manu will come with his wife and daughter to your *aashrama* (hermitage) the day after tomorrow. He will give you his daughter's hand in marriage.'

In olden times it was the practice that girls were mature when they got married. Child marriage was introduced when barbarians and people from the west attacked; otherwise, it is said:

*Brahmacharye`na kanyaa yuvaanaam vindate` patim.*

A *kanyaa* (unmarried maiden) observes *brahmacharya* (celibacy), and attains a young husband.

There was no child marriage. The boy and girl would approve of each other. It is not that they had to accept the partner their parents suggested. The parents only had to make sure that their daughter did not go to an unsuitable husband.

Manu and Shataroopa came to the ashram of Kardamji. Manu told Shataroopa, 'ask our daughter if she approves.' *Mukhe`na che`to lulubhe` de`vahutyaa* – Devhuti fell in love with Kardamji as soon as she saw his face. Maharani Shataroopa understood from her daughter's expression, what her feelings were.

Kardamji made it very clear right from the beginning, 'I don't want that you should say that you were deceived about this. I will remain a *grihastha* (married householder; family man) only until the continuity of my vansha is ensured. After that I will take Sanyas (become a Monk).'

Manu and Shataroopa returned to their Capital after the marriage. Devhuti stayed behind with Kardam Rishi. It is this same Devhuti who became Bhagwan's mother. What was so special about her? This is described in the Shrimad Bhagwat.

*Vishraambhe`naatmashauche`na gaurave`na dame`na cha,  
shushrushayaa sauhride`na vaachaa madhurayaa cha bhoh.*

*Visrijiya kaamam dambham cha dve`sham lobhamadham madam,  
apramattodyataa nityam te`jeeyaansamatoshayat.*

*(Bhagwat 3. 23. 2-3)*

Devhuti had *vishvaasa* (staunch faith; belief) for her pati. She always stayed pavitra, devoted to her pati, gave him respect, restrained her *indriya* (five sense organs and five organs of action). She served him lovingly. Her speech was sweet and respectful. She was totally free of *kaama* (desire), *dambha* (pretention), *dve'sha* (aversion; hatred), *lobha* (greed), *paapa* (sin) and *abhimaana* (pride; vanity). There was no *pramaada* (absentmindedness; neglect) in her seva. She pleased the great Kardam Rishi by her behavior.

See the difference between Diti, Shataroopa and Devhuti. Diti is *bhe'da-buddhi* – the intellect that divides and separates. She represents the thinking of 'mine' as separate from 'others'. She is the mother of the Daityas. This attitude is what creates the Daitya-vritti, meaning, the inclination to be selfish and trouble others.

When the 'Gita Tattva-vivechani' was written, I was at Bankura with Seth Jaydayal Goenka. A Sadhu came there at that time. Sethji sent his brother to invite the Sadhu for a meal. The Sadhu told him, 'You will feed me today; who will feed me tomorrow?'

When Sethji heard this, he told his brother to go back to the Sadhu and humbly tell him, 'The one who has given you food up to now is giving you food today, and He will give you food tomorrow. It is not we who are giving the food.' The Sadhu was pleased with this message and came for a meal.

A person who has pride says, 'I have done this. This is mine.'

When there is a tendency in a family to think of 'mine' and 'yours', a quarrelsome son is born into that family. They will have a Daitya son.



Manu and Shataroopa are different. Where vichar has shraddha and shraddha has vichar in it that is where Gnan is born.

Gnan is not obtained by only vichar; or only shraddha. Where there is benevolence in the shraddha, and effulgence in the vichar, that is where *jeevanamukti* (a liberated life) comes. Devhuti comes.

Kashyap is very *antaranga* (internal; deep within). He is a *gnaataa-drashtaa* – an impartial observer who has Gnan. His state is of the level of the Atma. Manu and Shataroopa's state is the subtle state. They are vichar and shraddha. Kardam and Devhuti come into the level of our present life of the gross physical world.

There is no gnan in the state of *sushupti* (the deep sleep state), or in the *svapna* (dreaming state). Gnan is present in the *jaagrita avasthaa* (waking state). Kashyap-Diti are the form of sushupti. Manu-Shataroopa are the form of the subtle state of svapna, and Kardam-Devhuti are the form of the jagrita avasthaa.

*Vastu siddhirvichaare`na na kvachit karmakotibhih.*

The *vastu* (object that is the Atma) cannot be established by millions of rituals. *Abhaava* (absence; lacking) is not a cause for withdrawing from activity, or for prompting activity. Agnan is removed by Gnan.

*Pitribhyaam prasthite`saadhvee patimingitakovidaa,*

*nityam paryacharatpreetyaa bhavaaneeva bhavam prabhum.*

*(Bhagwat 3. 23. 1)*

Just as Bhagwati (goddess) Uma does the seva of Bhagwan Shiva, the adroit Devhuti became engrossed in serving her husband lovingly after her parents had gone.

There is a shloka in the Manu Smriti.

*Treenivarshaanyave`kshe`ta kumaarya ritumatee sati,  
oordhvam tu kaalame`tasmaad vinde`ta sadrisham patim.*

An unmarried maiden should wait for three years after her monthly periods have begun, for her parents to find a suitable husband for her. If her parents are lax in arranging for her marriage she should choose a suitable husband and marry him.

Devhuti's parents got her married. They returned to their Capitol, leaving her with her husband. Maharshi Kardam lived under a tree. He did not even have a hut. Devhuti began to do his seva.

Now, there are people who oppose the principle of *pati-se`vaa* (serving the husband). I ask them to explain the logic that the Ishwara can be obtained by doing the seva of a *moorti* (image; idol) made by a man, but not by doing the seva of her husband who is a murti made by the Ishwara!

The mother and father don't do the *kanyaa-daana* (giving their daughter in marriage to her husband) to a man; they give her to him with the feeling that they are giving her to Narayana, who abides in him.

People say, 'Husbands don't behave like the Ishwara.'

One gentleman went to a Mahatma. The Mahatma asked him, 'Who all are there in your family?'

'There is only my mother,' he said.

'Do you do seva of your mother?'

'Maharaj, don't take the name of my mother! She is a *ve'shyaa* (prostitute).'

The Mahatma told him, 'If she is a veshya, she will be doing *paapa* (sin), and she will go to Narak (Hell). If you do *maatri-bhakti* (have bhakti for your mother) will you get the fruit of your seva, or will you get the paapa of your mother being a veshya?'

When you do seva with an Ishwara-buddhi you should not think about what the other person is doing. A *narmade'shwara* (stone from the river Narmada, worshipped as Bhagwan Shiva) or a *shaaligram shilaa* (a stone from the river Gandaki worshipped as Vishnu Bhagwan) are both worshipped. But, has anyone seen them do the Destruction of the world or Sustenance of the world? People have shraddha that the Narmadeshwara is Shiva who destroys creation, and the Shaligram is Vishnu who sustains creation. A person whose hriday has the asset of *bhaavanaa* (feeling of shraddha; love) gets only *kalyaana* (spiritual good fortune) because it is *bhaava* (the feeling) that does the kalyan of a human being.

Devhuti's hriday had a huge capital of bhavana. *Patimingitakovidaa* – she understood her husband's slightest indication. Only a person who understands an indication can do seva. A visitor arrived unexpectedly. The husband looked at his wife. She understood that he wanted refreshments to be offered to the guest. The women of present times

will say, 'Why don't you just tell me that you want me to make tea for the visitor? Is it so difficult to tell me clearly what you want?'

*Nityam paryacharat preetyaa* – she served him lovingly, every day. There is a devil called 'mood'. It is a hindrance in seva to say, 'I'm not in the mood to do this work today.' Wives say, 'I made the tea yesterday, but I'm not in a mood to make it today. If you feel like having tea, make it yourself.' This is *moorkhataa* (foolishness) – *moorchchhateeti moorkhah* – a person whose buddhi is *moorchhhita* (unconscious) is a *moorkha* (fool).

*Preetyaa* – means seva done with prema. The method of doing seva is that the tranquility of the one who is being served should not be disturbed.

*Bhavaaneeva bhavam prabhum* – the way Bhawani, Parvatiji served Prabhu, Shankar Bhagwan. She understood the quintessence of seva. Her relationship with Shivaji was spoilt on one occasion. Shivaji's relationship with his father-in-law Daksha had become bitter. Daksha Prajapati (a ruler of men) is a *karma-kaandee* – a believer of doing rituals for worldly benefits, whereas Shivaji is an *avadhoota* – an ascetic, a Yogi, not concerned with worldly matters. There is no similarity in their lifestyle.

A person was invited to a karma-kandi's house for a meal. He sat down to eat as he was. The host said, 'You are a *bhrashta* (fallen; debased)! You sat down to eat without removing your shirt, or washing your hands and feet!'

'My brother', said the guest. 'Your ways are different. I am a Monk. I go from house to house for *bhikshaa* (begged food eaten by wandering

Monks), and eat what I get standing by the roadside. Then I go on my way. The rules you practice are not for me.'

Daksha wanted that Shiva should stand up in his honor when he entered a room, and bow down to him. Shankarji was sitting in *dhyana* (meditation). He did not notice Daksha, nor bow down to him. Daksha took offence.

Bhagwan Shankar did not speak of this incident to Sati (Parvatiji in her previous life), because it would have done no good. If she sided with her father there would be discord with her husband, and if she sided with her husband there would be discord with her father. There are many such things that are better left unsaid.

However, when Sati found out about this she felt a partiality for her father. In the end, she had to die. She was born again, as Parvati. This time she chose to be born as the daughter of Himalaya, so that she would never be separated from Shivaji again. Devhuti, too, lived with Maharshi Kardam and served him devotedly, the way Parvati served Shivaji.

*Vishrambhe`na* – Devhuti was the daughter of the Monarch of all seven continents. Her faith for her husband was immense. She always kept herself in a state of purity, showed respect to Kardamji, and behaved in a manner that was conducive to his convenience. She knew that there was no *bhoga-vaasanaa* (desire for worldly pleasures) in him, so she restrained her indriyas. This is how Devhuti pleased the brilliant Maharshi Kardam by her behavior.

Durvasa Muni once decided to do a *chaturmaasa* (stay in one place during the four months of the rainy season) at Shri Krishna's place in

Dwarka. Shri Krishna would wake up early morning and do dhyana about the things Durvasaji would be likely to need that day.

I once stayed with a well known millionaire in Calcutta. Without asking me he had kept *mitti* (clay for bathing) and *daatoon* (twigs of the neem tree for cleaning teeth) in the bathroom for me. They all used soap and toothbrushes, but he was thoughtful about what would be conducive for my lifestyle.

*Vishrambhe`na* – do *vishvaasa* – have staunch faith, and be a *vishvaasa-paatra* – be worthy of people’s faith. A man once told me, ‘My wife lies to me. She tells me she has no money when I know she has money. She tells me she needs a sari when I know she has many saris. I give her what she wants, but the thought comes to me that just as she lies about these things, she may be lying about her relationship with another man.’

Whether the lies you say are small or big, the faith of the other person is shaken when he knows you have told him a lie. If *avishvaasa* (lack of faith; mistrust) comes into life, *visha* (poison) will come. There can be no real prema if there is no trust. Vishwas is the father of prema. Suppose you tell a lie to please someone. That very person will think, ‘just as he told a lie to please me, he can tell a lie to me to please another.’ The one for whom you steal accuses you of being a thief!

Therefore, don’t do anything that makes your loved one mistrust you. When you have no wish to talk ill about anyone, there is no need to go into a corner and whisper!

*Aatmashauche`na* – keep yourself pavitra. If I see someone eating *joothaa* (food rendered impure when touched while eating) of others, I

will think, ‘he has no idea about pavitrata.’ Then, I will have a doubt about whether his *charitra* (behavior; lifestyle) is pure in other matters.

*Yathaa hi malinairvastrairiyatra tatraupavishyate`*,

*e`vam chalitavrittastu vrittashe`sham na rakshati.*

Just as a man who wears dirty clothes does not hesitate to sit just anywhere, a person who has fallen from the habits of good conduct does not bother about how he behaves.

When a person falls into the habit of remaining dirty there is no saying where he will sully himself. So, protect yourself from dirt. Wear pavitra clothes, sit in places that are pavitra, let your actions be pavitra, and eat pavitra food.

Stay pavitra to such an extent that people will say, ‘this man is incapable of doing anything wrong.’

This incident took place a very long time ago – a very wealthy man went to England. He took his widowed daughter with him. They went to meet the Queen. The Queen asked about their background. When she heard that his daughter was a widow, she casually said, ‘You should get her married again.’

Those were different times. The girl wore the coarse cotton used by widows. Her head was shaved. She wore no jewelry. She slept on the floor, and did *vrata-upavaasa* (rituals and fasts of asceticism). The words uttered by the Queen pierced her heart like an arrow. She began a fast unto death when she reached home. ‘No pavitra vichar rose in the mind of the Queen when she saw me; she had a dirty thought! She should have told me to do *yogaabhyaasa* (practice Yoga) and become

immersed in Samadhi. Instead, she suggested that I get married a second time! There is surely some defect in me, else how can anyone dare to make such a suggestion to my face?’

When the Queen heard this, she apologized and asked forgiveness. ‘I did not know about the Hindu Dharma. You please protect your pavitrata and keep it intact.’ It is not enough to be pavitra; it is necessary that others believe that we are pavitra,

There is an episode in the Valmiki Ramayana, that when Hanumanji went to Lanka and burnt Ravana’s golden city, he went back to Janakiji. He folded his hands and said, ‘Mother, this wicked Ravana abducted you and forced you to stay here. Please sit on my back. I will carry you to Shri Rama within a few hours. Neither Ravana nor any of his Rakshasas (demons) are capable of stopping me.’

Shri Janakiji said, ‘Hanuman, you are a *vaanara* (monkey), so you don’t understand the *maanava-dharma* (Dharma of human beings). I have never willingly touched any man but my husband. Ravana abducted me when I was alone and helpless. I cannot touch you deliberately even though you are a son to me. Shri Rama will come. He will conquer Lanka, kill Ravana, and take me back. *Tattasya sadrisham bhavet* – that is what is worthy of Him.’

This is the kind of purity and alertness a *pativrataa* (devoted wife) should have.

1. Be inclined towards *antarmukhtaa* (being turned inwards).  
Worldly bhoga, wealth, etc are hollow.
2. Have control over your mana. Then you will be able to adhere to Dharma.



3. Try to remain pavitra at all times. It is such people who obtain the Paramatma – the Atma of all. A person who is not *antarmukha* (turned towards the Atma within) whose mana is uncontrolled, and who makes no effort to remain pavitra does not obtain the Paramatma.

You should keep yourself pavitra; don't try to make others pavitra! The Katha Upanishad says that three things are essential:

*Yastu vignaanavaan bhavati samanaskah sadaashuchih,*

*satu tatpadamaapnoti yasmaad bhooyo na jaayate`.*

A person who has *vignaana* (acquired Gnan) is *samanaska* – has a controlled mind, and is always pavitra, attains that *pada* (position; status) from which there is no rebirth.

*Gaurave`na* – respect. Excessive impertinence is not *prema* (pure love). In *prema*, there should be a feeling of mutual respect. Otherwise, impertinence is perceived as disrespect, and friction comes into the relationship.

The pati is our Beloved, our hriday, but he is also our Swami (Master; lord). Therefore, when there is a feeling of respect between a couple *prema* increases steadily. When the meaning of *prema* is taken as disrespect, it goes on the path of decline. So, it is not prudent to speak of equal rights in everything.

*Gauravena* – the habit of bowing the head removes *abhimaana* (pride; arrogance), and increases humility in life. To give respect to others is the way to get respect from others.

People bathe in the sea. A person who stands upright and faces the onslaught of rough waves is knocked over, but a person who goes under the wave is unharmed, because the wave flows over him harmlessly. Thus, you can either rise above the *sansaara* (interactive world), or deal with it with humility. If your purpose is achieved by bending a little, it is better than to worsen matters by being arrogant.

An old Sant (Mahatma) lay on his death bed. People asked him, 'Tell us your experience of life.'

The Sant pointed to his mouth. 'Are there teeth in my mouth?' he asked.

'No.'

'Is there a tongue?'

'Yes.'

'My experience of life is that that, which is hard breaks first. That, which is soft endures.'

*Vinaya* (humility; courteousness) is necessary in life. *Abhiman* is a *durguna* (bad tendency) and *vinay* is a *sadguna* (good tendency).

*Dame`na cha*. Keep the indriyas controlled. If some special food is made in the house, and you eat it at once without offering it to anyone, that is not proper. The right thing to do is to offer it to others, and then eat. The best thing to do, however, is to feed others even if there is none left for yourself. If you give priority to your own tongue there is bound to be friction in the home one day.

This is equally true about all indriyas. If someone is reading or doing something, and you want to say something to him, you should wait awhile. Don't interrupt his work. You should restrain your indriyas and give sukha to others.

*Sushrooshayaa*. There is a prema that is dry and a prema that is juicy and sweet. What is the dryness in prema? It is when a person merely talks about prema, 'I love you very much.'

The sign of true prema is that when a person has it, he can't help himself from doing seva. Prema without seva is dry; it is arid. That which is arid is not prema.

Devhuti understood Kardamji's indications. She had faith in him. She had respect for him. She restrained her indriyas and served him.

One lady asked a question. 'You say that the pati is the Ishwara, but my pati is always in a bad mood. How can I have Ishwara-buddhi for him? Is the Ishwara always sizzling irritably?'

What is the harm in thinking that this is an *agni-roopa* Ishwara – the Ishwara in the form of fire? If the husband eats impure foods and takes a long time to bathe, there is a greater *ansha* (portion) of the Matsyavatara (the Avatar as a fish) in him. If he remains engrossed in his own thoughts there is an ansha of the Kachhapavatar (Avatar as a tortoise) in him. If he keeps his body and clothes dirty – doesn't apply soap – there is an ansha of the Varaha Avatar (the Avatar as a boar) in him.

If the husband growls and roars a lot, there is an ansha of the Narasimha (half-man half-lion) Avatar in him. If he runs around a lot, consider that he has an ansha of Hayagriva (the Avatar as a horse). If

you are short and your husband is very tall, he is Trivikram, and if you are tall and he is short, he is Vaman!

The purport of this is that if you want to mould your hriday there is scope to make it *madhura* (sweet) everywhere. The purpose of the Dharma Shastra and the *adhyaatma shaastra* (science of metaphysics) is to make your hriday sweet. This is not the path of adorning the body. The more sweet, tender, and bright your hriday, the greater will your sukha be.

*Deene`ra dayaa vaishnave`ra se`vaa.*

*Dayaa* (compassion) for the *deena* (suffering), and *seva* of the worshippers of Vishnu.

Paramhansa Shri Ramakrishna said, ‘Do dayaa? Dayaa on whom? You do dayaa on those who you consider to be lesser than you! Not dayaa – it is Bhagwan who comes before you in the form of the suffering. He comes to make you *kritaartha* (fruitful). He says, “Do My *seva* by giving Me water to quench My thirst, some medicine to heal My body, a yard of cloth, a little food.” This is Bhagwan’s *kripa*. It is not your *kripa*!’

Once, a prosperous Sethji was sitting in his *gaddi* (old fashioned office, where people sat on mattresses). A beggar came in. Sethji was irritated. ‘Go on ahead; go away from here,’ he said rudely. The beggar told him, ‘Sethji, I came because of your reputation of being a great *daataa* (donor of charity).’ The Sethji told his clerk, ‘this man won’t leave us in peace. Throw him a four anna coin!’

Four annas were spent, and the Sethji got the *paapa* of insulting the poor man. What do you think – is there *punya* (spiritual merit) in giving a coin? There is no *punya* in four annas. *Punya* abides in the Atma of a

poor man. You did not soothe him with sweet words; you hurt him with insults. What punya will you get?

*Sauhride`na* – is goodwill. What is to be kept in mind is that there should be benevolence in the heart. Your *vyavahaara* (behavior; interaction) with your husband, wife, and others should be such that it benefits them.

Don't see whether your body is beautiful or not. See whether your hriday is beautiful or not. Physical beauty does not achieve what inner beauty achieves. The color of the skin is not of paramount importance. If the hriday is tender, the disposition is good, you have prema, pavitrata and sweetness in your mana, these good tendencies are of far greater value than physical beauty. The color of the skin is not so important that you stop bothering about your inner beauty. So, the best thing is that just as you try to make your body beautiful, you should also try to make your hriday beautiful.

I do not consider that person a *satsangee* (one who attends Satsang regularly to grasp the purport of the spiritual discourses) if he has not beautified his hriday. If *sadguna* (good tendencies) have not come into his life, he has wasted his life.

What is the sign that sadguna have come into the hriday? It is that the person's mana does not dwell on the *durguna* (bad tendencies) of others. When a person does the *chintana* (thinking about) the faults of other people his hriday takes on the faults of those people. Durgunas don't stay in others; they stay in or hriday.

Shri Kumaril Bhatt has written in the Vartika:

*Na chaatraateeva kartvyam doshadrishtiparam manah,*

*dosho hyavidyaanoapi tachchittaanaam prakaashate`.*

Don't keep doshas in your hriday. Even if the other person doesn't have doshas, doshas come into the hriday of a person who sees them in others. So, don't borrow doshas from others and fill your hriday with them.

There was a man who was very cruel. One man felt, 'This cruel man should be banished from this village, but that can be done only if he is caught red-handed.' He began to keep a careful watch on the man. He thought all the time about what the man would be doing; his thoughts dwelt constantly on that man. Just then a Sant (Mahatma) came there. 'You are a good man,' he said. 'What anxiety do you have?'

The man explained. 'How can that man be banished from the village?' he asked.

The Sant said, 'You will drive him out of the village whenever that is to happen. At present you are keeping him in your hriday!'

*Kathaapi khalu paapaanaamalamashre`yase` yatah.*

Don't even talk about people who are *paapee* (sinners), because even talking about them harms your spiritual progress.

Anyone who sullies your hriday by talking about bad things is not your friend; he is your enemy. If someone brings a bucketful of garbage and throws it into your house, will you consider him a friend? If someone induces *dosha-chintana* (thinking about someone's defects) into your mana, do you think he is doing you good?

Do you want to do *samarpana* (dedicate; offer up) your hriday to Prabhu (Bhagwan) or not? You are a *dosha-darshee* – you focus on

defects and faults. The hriday is sullied when we fill it with doshas borrowed from others. You have not seen the doshas; you have heard about them and given them space in your hriday. How will you show such a hriday to Bhagwan?

*Vaachaa madhurayaa cha bhoh* – there is a *mantra* (group of words with mystic power) that enables you to win over others. It is, ‘Give up harsh speech.’ In fact, vyavhar does not mean give and take. Vyavhar is what we think about people, say about people, and say to people – *vyavhaaro shabdochchaaranam*.

A loving smack seems sweet and even *chandana* (sandalwood paste) gives dukha if applied with disdain. Valmiki has written:

*Raamah smitapoorvaabhibhaashee.*

Rama smiled when He met anyone, and began to converse with him pleasantly.

If a person eats asafetida, onions and garlic his breath smells of them. In the same way when a person speaks irritably you can take it that he has faced some insult at home or elsewhere.

A person can give only what he has. The sun gives light. The moon spreads moonlight. Do you give acrimony to the world? You should talk in such a way that it sounds like a shower of honey.

The *vaanee* (speech) should be *satya* (truthful), *priya* (pleasing), and *hitakaaree* (beneficial). Don’t speak the satya that is bitter. Are you responsible for the way others live or behave? Furthermore, don’t tell lies that are sweet, to please people.

It is written in the Manu Smriti:

*Satyam brooyaat priyam brooyaannabrooyaat satyamapriyam,  
priyam cha naanritam brooyaade`sha dharmah sanaatanah.*

Speak the truth, but say what is *priya* (pleasant to hear). Don't say anything hurtful even if it true, and don't say anything that is not true. This is the Sanatana Dharma (eternal righteousness).

Don't chatter unnecessarily. Say things that are appropriate to the situation. For example, don't describe the effects of a laxative at meal times! Don't give bad news while someone is eating. Don't say things that agitate anyone.

The Atma is one. When we talk to someone with a feeling of talking to another, we are talking to our own Atma in the other person. Therefore, what we say comes back to us. If you give an abuse to someone, the abuse will first come into your mind, then on your tongue. So, who got the abuse first?

It is said that Draupadi's speech had six virtues.

*Dharmyam nyaayam sakarunaa nirvyaleekam samam mahat.*

What she spoke was in keeping with *dharmam* (eternal righteousness) and *nyaaya* (justice). There was *karunaa* (compassion), and she was *nishkapata* (without deceit). She was free of prejudice or partiality. She was magnanimous in our outlook.

The special quality of Shri Krishna's speech is:

*Saaram sushthu mitam madhu.*

The substance was spoken in brief, elegantly and with sweetness.



This is the way Devhuti spoke.

*Visrijiya kaamam dambham cha dve`sham lobhamadham madam..*

*Visrijiya kaamam.* Maharshi Kardam wore only a loincloth. He lived under a tree, and ate only fruits. He had given up all desires. Under the circumstances the marriage would have been full of problems if Devhuti had asked for things like saris, hair oil, a comb, etc.

A lady should see the condition of her husband. Her demands should be within the scope of what he can provide, not beyond his means.

Serve your husband but don't keep asking for things.

*Dambham cha visrijiya.* There should be no artificial boasting between a husband and wife. One man told his wife, 'I have a lot of money.' She told him to get her some jewelry. The husband had to take a debt to buy her jewelry. He had to work extra hard to earn enough to pay the interest. He fell ill from overwork.

Similarly, if there is some illness in the body, you should not pretend to be fit. Tell your family about it and get it treated, otherwise, the illness will increase.

To pretend to be afraid is also *dambha* (hypocrisy). Women run screaming to the terrace if they see a mouse. It is also *dambha* to shed tears without any genuine sorrow. Don't bring in sorrow from here or there unnecessarily. Don't instill fear in the mind of the husband or wife.

*Dve`sham cha visrijiya.* If you develop enmity with someone and keep talking about it to your husband, what impression will he get of you? If you want *prema* to endure don't have *dvesha* for anyone.

*Lobham cha visrija.* Don't let *lobha* (greed; temptation) overcome you. When doing your husband's seva, don't try to save some substance instead of using it for him.

*Agham cha visrija.* Don't do paapa. If your husband finds out that his wife is inclined to wrongdoing he will always be suspicious of you.

There was a Mahatma, Swami Sacchidananda. He was a hundred and fifteen years old. He lived on the bank of the Ganagji, just before Varanasi. A lady began to go to him. At first she merely swept the floor of his hut and went away. Then she started to massage his feet. When she went a bit further, the Mahatma told her, 'I am not the body, but my whim is merely up to here and no further.'

Had the Mahatma accepted her sinful attempt she would have begun to impose her will on him. She would have said, 'Give me all the *bhe`ta-poojaa* (monetary and other gifts). Eat what I give you. Stay the way I tell you.' The Mahatma's *mahaatmaapana* (quality of being a Mahatma) would have been destroyed. There is always a doubt about what a paapi will do. 'Just as he sides with me and harms others, he can also harm me. A man who can kill an ant can also kill a man in anger.'

*Madam cha visrija.* *Mada* is the intoxication of position or possessions. Girls from wealthy families tell their husbands, 'What is there in your house? My father had such a house, such wealth, and such cars!' When a girl shows how proud she is of her father's riches, the goodwill of her in-laws is lessened. Whatever there was in your father's house, you have left it and come here. What is here is yours. It is this your home, and this family that are yours now.

You should not have pride about beauty, learning, cleverness, etc. Mada means *nashaa* (intoxication; addiction). *Na sham anayaa – nashaa* does not give *shaanti* (tranquility).

A noble lineage, great learning, beauty, wealth, position etc give mada. Such intoxication results in the person turning away from Bhagwan.

*‘Janmaishvarya-shruta-shreebhire`dhamaanamadah pumaan,  
naivaahatyabhidhaatum vai tvaamakinchanagocharam.*

Prabhu! You give darshan to the enlightened Mahatmas who have no worldly possessions. Those who are born in a high lineage and have vanity are not eligible for even taking Your name!’

Had Devhuti been so inclined there would have been no limit to her pride and arrogance. She was the daughter of the sole Monarch of the world. Her lineage was great. She came from a background of grandeur. Her beauty was such that even the Gandharvas (celestial musicians, renowned for their good looks) lost their senses when they saw her. She was married to an ascetic who did not have even a hut, but she let go of her past lifestyle and got engrossed in serving him.

*Apramattaa.* There should be no *pramaada* (forgetting to do one’s duty) in life. A man was setting off on some urgent work. He told his wife, ‘Phone the office and inform them I have to leave on an emergency.’ He returned after three days. ‘Did you inform the office as I told you to?’ She said, ‘Oh, I forgot.’ This is called pramad. If the wife had given importance to her husband’s welfare and his reputation in his office, she would not have made this mistake. A human being should not have pramad. There should be no negligence in doing the things that are important.

*Aalasya* (laziness) is when a person remembers what he has to do, but is too lazy to do it, and *pramad* is when he does not even remember what he is to do. *Pramad* is a sign of lack of *prema*.

It is stated in the Mahabharata that *pramad* is *mrityu* (death). A person who does not remember his duty in time is a corpse. Sanat Kumarji states:

*Na vai mrityurvyaaghra ivatti jantoon,  
pramaadam vai mrityumaham vraveemi.*

*Mrityu* does not catch and eat a person the way a tiger does. It comes into our life in the form of *pramad*.

At Shri Udiya Babaji's place, a man had to pay a penalty if he lost his *maalaa* (prayer beads).

A gentleman was travelling somewhere. When the train reached his destination he collected all his baggage – his truck, bedding, umbrella, etc – and got down. However, he forgot his Thakurji (the idol he worshipped). How could he have forgotten his Thakurji if he had treasured Him? Such people were given a mala again at Baba's place only after they had done some *vrata* (asceticism) or *daana* (charity). They knew that they should have been vigilant. *Saadhanaa* (effort for spiritual progress) is constant vigilance.

*Te`jeeyaansamatashayat* – Maharshi Kardam was very *te`jasvee* (brilliant). He was Brahmaji's son. The Devtas are Brahmaji's great grandsons. Brahmaji's son was Marichi. Kashyap was Marichi's son, and the father of the Devtas. Thus, Maharshi Kardam was the brother of the Devtas' grandfather. This Maharshi observed, 'This princess is so

vigilant in her seva. She is careful about my slightest wish.’ He was pleased with her.

Prema is not *bhikshaa* (begged food eaten by Monks). It cannot be had just for the asking. You should do so much seva that the heart of the person you serve melts. Devhuti’s seva was faultless. She got a great Mahatma for her husband, and she gave of herself to him completely.

Kardam thought, ‘This princess is married to me. She did my seva but she got no sukha. It is my duty to give her sukha.’

Kardam spoke lovingly to Devhuti. ‘Rajkumari (princess), you strained your beautiful body in serving me. You wore *valkala* (bark garments) and your hair has become matted. I will now give you the fruit of your tapasya. The Shastras say that the wife gets half share of the tapasya and Dharma done by her husband.’

Maharshi Kardam praised Devhuti, but she said, ‘No, no! Please don’t praise me. My vanity will increase if you praise me.’

Devhuti was *maanadaa* (one who gives *maana* – respect – to others). She always gave respect to Kardamji. Three of the thousand names of Vishnu Bhagwan, in the Vishnu Sahasranama, are *amaanee* (free of pride), *manado* (gives respect to others) and *maanyah* (respected).

One who has no wish to get *sammaana* (respect), and gives samman to others, is worthy of samman. There should be no stinginess in giving respect to others. One Mahatma told me, ‘If you meet a person who has enmity for you, talk to him smilingly. By doing this you win half victory. If you give him the respect of offering him a seat higher than yours, the victory is fully yours.’

If you see an enemy and make a face, it is your face that is spoilt. What harm does it do to the other? If you insult him you open the path to be insulted by him. You insult him today; he will insult you tomorrow.

Don't insult even a member of your family. If you disdain a child it leaves an impression on his subconscious mind. When he grows up he will take revenge for the insults he has suffered.

Never take advantage of anyone's helplessness. There was a dom (low caste man) called Gangu in our village. Once, when I was very young I called him 'Gangua'. My grandfather rebuked me at once. 'Don't you feel ashamed? The man is of your father's age. You should call him Gangukaka (kaka means father's brother).'

*Parayaa cha bhaktayaa* – Devhuti had done seva with *parama* (the highest) bhakti. If you do someone's seva with all your heart, he will become your *se`vaka* (servant).

Bhakti should be done for the mother and father in-law, for the elder and younger brothers of the husband, and his whole family. However, the bhakti is for the sake of the husband. All the relationships with the husband's family are because they are connected to him. If your husband tells you to not do seva of some person you should do as he says. The husband is the one whose relationship is the most important.

This is a well known story. Badshah Akbar once asked Birbal, 'If my beard and your beard were on fire at the same time, whose beard would you douse first?'

Birbal said, 'mine.'

Our shareer is the dearest in the world. Seva is done even at the cost of the shareer and mana. This is the kind of seva Devhuti did. Touched by her seva, Kardamji said, 'I am giving you the fruit of all my tapa, Samadhi, *vidyaa* (learning), *aatmayoga* (meditating on being the Atma, not the body), and the rituals of Dharma that I have done. I also give you the *shakti* (power) given by Bhagwan because He was pleased with me.'

Devhuti said, 'Prabhu! You are *samartha* (capable of great things). Nothing is beyond you. However, I know nothing about the Grihastha Ashram (stage of a married householder).

*Tatre`tikrityamupashiksha yatho pade`sham.*

Please explain to me what my duty is.'

What is *iti kritya* (duty) of a Grihastha? It is to have worthy children. So, Maharshi Kardam decided that he should first build a home. He created a *vimaana* (aerial vehicle) that was so incredible that it was beyond what the scientists of today can imagine. It could fly in the air, move on the ground and on water, and even go underwater. Inside this viman there were gardens and lakes and buildings. It was an entire city!

*Sarvakaamadudham, sarvakaalasukhaavaham.*

It contained everything a person could wish to have. It was comfortable in all seasons.

It is written in several places in the Shrimad Bhagwat that a house is necessary for the womenfolk. The Grihastha Ashram is also called the *anganaa aashrama* (the hermitage of the woman). It is not the man

who is the Master of the home; it is the woman who is the Mistress of the home.

Once, when Mahatma Gandhi was a young man he had a quarrel with Kasturba. Gandhiji told her, 'Leave this house. Go away.' She did not go. He caught her by the hand and pushed her out, and shut the door.

A little later he opened the door and saw her sitting on the doorstep. 'You're still sitting here?' he asked. 'Why haven't you gone?'

Ba told him, 'You ought to be ashamed of yourself! If you leave the house and spend the night at a friend's place, no one will say anything. But if I leave the house and spend the night at anyone else's house, people will say all sorts of things about me. They will also speak ill of you. This is my house. I will stay here. If you want to leave, you can go, and come back when you want.'

Kardamji made a viman that even Devtas could not have. He began to live there with Devhuti. They had many daughters. Then, one day he told Devhuti, 'I will now become a *virakta* (one who is detached from worldly matters) and go away to the forest.'

Devhuti said, 'I ask for only two things. One is that you get our daughters married before you go, and the other is that you give me a son who will enable me to cross over this ocean of sorrow.'

Maharshi Kardam accepted his wife's requests. He got his daughters married to Prajapatis (rulers). Kapil Bhagwan manifested after that. As soon as He manifested Kardamji went before Him.

Kapil said, '*Pitaajee* (respected father), tell Me what you want.'



‘You are everybody’s *pitaa* (father),’ said Kardamji. ‘It was my vow that I would remain a Grihastha only until I got a son. Now You look after your *maataa* (mother). I am going to the forest.’

Bhagwan manifested as his son and Kardam goes away to the forest – what was the reason for this?

There is a story in the fourth canto of the Shrimad Bhagwat. The Pratecha (a category of Devtas) got Bhagwan Shankar’s darshan. After doing tapa they also got a darshan of Narayana. In spite of this, their *kaama-krodha* (desire-anger) were not destroyed. They were destroyed only when Naradji did kripa on them.

In the episode of Prithu it is written that Bhagwan Himself manifested in his Yagna, but Prithu got *kalyaana* (liberation; enlightenment) only when the Sanat Kumars gave him upadesh.

Bhagwan can give us only the objects we desire. The Tattva (essence) that is obtained when all *vaasanaa* (avid desires) are removed can be given only by a Sant (Mahatma who has surrendered completely to Bhagwan). Therefore, a Sant is greater than the *bhagavanta* (Bhagwan)!

There is a natural *vairaagya* (detachment) in Mahatmas. They leave even Bhagwan if they see a *nimitta* (instrumental factor) of raaga. In Vrindavan, Sanatan Goswami used to ask for *madhukari* (begged food) and offered it as bhoga to Madan Mohan (the idol of the baby Krishna he worshipped). One day Madan Mohan told him, ‘Please ask for a little salt also. The dry rotis (unleavened bread) of mixed grains gets stuck in My throat.’

Goswamiji said, 'You have become a glutton! Henceforth, please make Your own arrangements.' He gave Madan Mohan to Krishna Das. Later, Madan Mohan went from Vraja to Karavli in Rajasthan.

Kapil gave permission to His father to go away to the forest.

*Aatmaikasharanam munih.*

Kardamji went away to the forest. His *ahankaara* (subtle pride of individuality) and *mamakaara* (feeling of relationships) left him. He obtained *param gati* (the supreme state).

Devhuti came to Kapil after Maharshi Kardam left for the forest. The mother, Devhuti, placed questions, and the son, Kapil, answered them.

This episode is called the 'Kapil Devhuti Samvad'. It is given in the third canto of the Shrimad Bhagwat. A short appraisal of this portion of its beginning is given here.

Kapil Upadesh.

- Sangati (compatibility).

Artha (worldly achievement), Dharma (following the rules of instituted religion), and Kama (fulfillment of worldly desires) are three worldly *purushaartha* (principle human achievements). When a person gets vairagya he becomes an *adhikaaree* (eligible; qualified person) for the fourth Purushartha, Moksha (liberation from the cycle of rebirth, when a person gets enlightenment).

A person who is a *jignaasu* (seeker of the highest Truth) and also an adhikari of Tattvagnan, and has vairagya, is given *upade'sha* (teaching)

by Mahatmas about the *saadhanaa* (effort for spiritual progress) for obtaining the Param Pada.

Therefore, Mata Devhuti asked a question that revealed her vairagya. She went to Kapil and asked –

*Nirvinnaa nitaraam bhoomannasadindriyatarshanaat,  
ye`na sambhaavyamaane`na prapannaandham tamah prabho.*

(3. 25. 7)

‘I know that You are the all-pervading Ishwara of all. I have become completely detached from the desires of the indriyas, because a *jeeva* (Atma attached to a body; an individual) falls into dense darkness if he tries to satisfy his worldly desires. These desires are very base.’

When I was a child, a gentleman used to come to my grandfather. If he was given two annas he asked for four. If he was given four annas he asked for eight. If he was given two rupees he asked for four rupees. Even when given ten rupees he would leave after quarreling. ‘I had come for twenty rupees, but you’ve given me only ten!’

It is the *lakshana* (sign; characteristic) of a *dushta* (wicked; base person) that he is never satisfied, no matter how much he is given. Some *dushta* indriyas abide in your body.

Give some thought to how many things you actually need, and how many false demands are made by your mana. One day I opened a drawer and saw the implement for scratching the ear. The sight of it made me feel like using it. Prabuddhananda asked me, ‘Are you scratching your ear because it is itching, or did you feel like using it because you saw this instrument?’

It is true that I had opened the drawer casually and felt like using the implement only when I saw it. In the same way, we bring many false needs into our life.

‘Let me take this. I may as well take that also.’ This feeling is not satisfied even till the day we die! People go on accumulating things, and die without using them. Bees collect honey and are deprived of it by the bee keeper who smokes them out and takes the honey. In the same way, people continue to collect all their lives and none of it is of any use at the end. We should not waste our *jeevana* (life) in trying to satisfy our indriyas.

*Mana e`va manushyasya poorvaroopaani shansati,*

*bhavishyatashcha raaje`ndra tathaa cha na bhavishyatah.*

*(Bhagwat)*

The mana shows the past and future forms of a person; how he was in his previous life and how he will be in his next life. It shows whether he will be a *jeevanmukta* (liberated person) in this life.

Devhuti told Kapil, ‘These indriyas are dushta. Each of them has endless demands, and not one of them is ever satisfied.’

The Maitreyani and Kaushitiki Upanishads have the same story, but with different names. One Raja went to his Guru. Gurudev was very pleased. ‘Ask for a *vara* (boon),’ he said.

The disciple said, ‘Please give me the Gnan that you believe to be the highest.’

The Guru said, 'No, not Gnan. Take *kaama* (fulfillment of any desire).' The disciple said, 'I have done *vichaara* (given serious thought) and seen that all *vishaya* (sense objects; worldly pleasures) are *naashavaana* (subject to destruction).'

'So what if they are nashvan? At least take pleasure in them for once.'

'The indriyas are weak. They cannot enjoy *bhoga* (sensual indulgences) for long. The *bhogya* (that, which is enjoyed) and the *bhoktaa* (the one who enjoys) have no *svatva* (self-existence).'

It is not possible that some object remains with us always, and we are always able to enjoy it in all circumstances. A *jeeva* (Atma attached to a body; an individual) has to go into different forms (because of rebirth).

There are doshas in the *bhokta* and also in the *bhogya*. There are doshas in the *karana* (instruments), and the objects related to them.

When such *viveka* (discrimination) arises in the person he gets *vairagya*. Then he becomes an *adhikari*, qualified for Gnan. *Kaama-krodha-lobha-moha* (desire-anger-greed-deluded thinking) are due to lack of *vairagya*. All the doshas in the *mana* of a human being are because of a paucity of *vairagya*.

People do *shravana* (listen to spiritual discourses with the intention of grasping their purport), but don't get Gnan. What is the reason? It is because they don't have *vairagya*.

People do their *mala* for years, but *Bhakti* does not come into their *hridaya*. Lack of *vairagya* is the cause.

People do *praanaayaama* (Yogic breath control exercises) but can't attain *Samadhi*. Why? Because *vairagya* is lacking.

The first lakshan of a jignasu who treads the path of *adhyaatma* (spirituality) is that he does not want anything from this interactive world. He wants only the knowledge of the Supreme Truth. This is the first sign that came into Devhuti.

*Ye`na sambhaavyamaane`na prapannaandham tamah prabho!*

‘Prabhu! I got trapped in dense darkness doing the seva of my indriyas.’

The Shastras have descriptions of some wonderful ladies. There was a lady called Shandili. She lived in her own ashram doing tapasya. Her *sankalpa* (mental resolve) was to remain a *brahmacharinee* (celibate maiden) all her life.

The place where her ashram was is now called Galata. It is close to Jaipur. One day, Garuda (the giant eagle on whom Bhagwan Vishnu rides) and Galav Rishi went there. When Garuda saw Shandili he said, ‘This lady is worthy of Bhagwan Narayana. She is like Laxmi. She should be married to Bhagwan.’

Maharshi Galav said, ‘Shandili, come with us. We will get you married to Narayana. Garudaji is His *se`vaka* (servant) and I am a Rishi. Bhagwan won’t reject our proposal. You are worthy of Him in every way.’

Shandili told him, ‘However worthy your Narayana is, my mana is to not marry at all. I will stay here by myself and do tapa.’

Maharshi Galav and Garuda stayed at Shandili’s ashram for the night. They made a plan to abduct her by force and take her on Garuda’s back to Narayana. Shandili came to know of their treachery. She gave a shaap. ‘If my sankalpa to stay in a state of brahmacharya is true Garuda’s wings will melt and Galav’s shareer will also melt.’

Garuda's wings and Galav's shareer began to melt. Frightened, they begged her to forgive them. When Shandili forgave them they became normal again.

Maharshi Yagyavalkya had two wives. One day he told them, 'I have decided to take Sanyas (become a Monk). You are both my wives. Come, I will divide my wealth between you.'

His wife Maitreyi said, 'Will I get the Parameshwara with the wealth you give me?'

Yagyavalkya told her the simple truth.

*Amritatvasya tu naashaasti vitte`na.*

'There is no hope of getting the *amritatva* (essence that bestows immortality) from wealth. It is something that cannot be bought with money.'

Money cannot procure the Paramatma, or Gnan, or Bhakti, or a Sant. Money can give only *abhimana* (pride; vanity). It cannot give sukha. People die after saying, 'I have so much, I have so much' all their life. The wealth goes to their heirs. If you use wealth for bhoga, hoard it, or give it in *daana* (charity), it will only increase your abhiman.

Maitreyi's words will shine forever in the history of adhyatma.

*Kimaham te`na kuryaama ye`na naamritaaya syaam.*

'What will I do with that, which can't give me amritatva? I don't want any of the things that can't give me the Paramatma, Gnan, or Bhakti.'

Devhuti prayed to Kapil.

*Atha me`de`va sammohamapaakrashtum tvamarhasi,  
yoavagrahoahamamame`tye`etasmin yojitastvayaa.*

(3. 25. 10)

‘Prabhu! It is *duraagraha* (wrong insistence) to feel “I am this, and this is mine”. This duragraha is organized by You, and therefore, You should remove this *moha* (deluded thinking) of mine.

It is *agnaana* (ignorance; lack of Gnan about the Atma) to consider anything in this world to be “I” and “mine”. I ask You to remove my ignorance.’

- Sangati.

Devhuti expressed her *jignaasaa* (desire for Gnan). She revealed her vairagya, and she told Kapil about her *sharanaagati* (total surrender; taking refuge in Him).

*Tam tvaam gataaham sharanam sharanyam svabhrityasaarataroh  
kuthaaram.*

‘This is what I am. I have come to take sharan (refuge) in You because You are the axe that cuts down the tree of this illusionary world for Your sevaks.

You are worthy of taking refuge in. You are the one who fulfills the task of the person who takes refuge in You. I have come into Your sharan. I bow down to You. Please protect me.’

- Sangati.



When Mata Devhuti prayed in this manner Kapil responded in this manner.

*Yoga aadhyaatmikaḥ punsaam mato niḥshre`yasaay me`,*

*atyantoparatiryatra dukhasya cha sukhasya cha.*

(3. 25. 13)

‘In My opinion *adhyaatma-yoga* (attaching the mana to Bhagwan) is the highest *saadhana* (method) for a human being’s kalyan. Both dukha and sukha are removed completely by this.’

Adhyatma Yoga means to look within; do some honest introspection. This gives a double benefit. The benefit is not monetary, it doesn’t help you win a law suit or cure a disease. The benefit is that you sit within your Self.

People even go to Satsang (spiritual discourses) to obtain worldly benefits. Such people don’t get the true benefit of Satsang. You should go to the Satsang with no desire except that of obtaining the Paramatma. Your dukha and sukha will both be removed if you go to Satsang with this goal. Dukha results in *dve`sha* (hatred; aversion) and sukha results in *raaga* (worldly attachment). There is *bandhana* (bondage) in both. There is one kind of people who shoot birds and kill them. Another group traps them. The birds are destroyed in either case. Human beings get trapped when they get sukha and also when they get dukha. Raaga is a poison mixed with honey and dvesha is a bitter poison. The raga-dvesha of this world makes a person turn away from the Ishwara. Therefore, do the *chintana* (think about) the Paramatma in your hriday, so that you rise above both raaga and dvesha.

*Che`tah khalvasya bandhaaya muktaye` chaatmano matam,  
gune`shu saktam bandhaaya ratam vaa punsi muktaye`.*

This *chitta* (mental perception) is the cause of both bandhan and Moksha. It gets attached to attributes and becomes a cause of bandhan. It gets attached to the Paramatma and becomes a cause of *mukti* (liberation).

A young man got married without taking his parent's consent. The father was very upset. He went to a Mahatma and spoke of his feelings.

The Mahatma said, 'Why do you consider him to be your son? Consider that he is Bhagwan's.'

Why do you embitter your hriday? You are making a mistake by placing someone else in the hriday where Bhagwan should stay.

Shri Kumaril Bhatt has written, in the Poorva Mimansa Vartika:

*Katham vaa grihnute` dosham soorayo madvighokti shu,  
ne`shyate` yat parasthoapi sa tvasmin grihyate` katham.*

'How will the learned scholars see *dosha* (defects) in this composition of mine? These are wise people; they don't want doshas to remain even in other people, so they won't imbue doshas either, because when they find faults in my work the faults will enter their hriday.'

Somebody asked him, 'You also see the doshas in what others write.'

'I do not find doshas.'

'Then what do you do?'

*Kintu chakshurmrigaaksheenaam kajjale`nnaiva bhooshayate`.*

‘Just as beautiful women apply *kaajala* (eye-black) to decorate their eyes, I put a *dithaunaa* (mark to ward off the evil eye) on some excellent works.’

If you wish to be bound to this *sansaara* (interactive world), attach your mana to its virtues and flaws; but if you want to be free of it, attach your mana to the Ishwara. Atma-chintan is a cause of mukti, whereas *vishaya-chintana* (thinking about worldly pleasures) is a cause of bandhan.

Earlier, when somebody passed away it was a part of the prescribed rituals to read the Garuda Purana. This is written in it:

*Kuranga-matanga-patanga-bhringa-meenaah hataah panchabhire`va pancha,*

*e`ka pramaadee sa katham na hanyate` yah se`vyate` panchabhire`va pancha.*

The meaning of this is that each of these five – the deer, elephant, moth, bee and fish – are destroyed because of their *pramaada* (forgetting; neglect) of one *vishaya* (sense object). The deer gets entranced by music and is shot by the hunter. The elephant gets captivated by the touch of an artificial female elephant and falls into a pit and gets trapped. The moth is burnt because of its attraction for the flame. A bee’s love for the fragrance of the lotus traps it inside when the flower folds up at night. A fish gets caught because it cannot resist the tidbit of food at the end of a hook.

Each of these is destroyed because of their weakness for one *indriya* (sense organ). A human being is tempted by all five indriyas – smell,

taste, fragrance, feel and sight – what will stop him from getting destroyed because of his weakness for the vishays?

Therefore:

*Ahamamamaabhimaanotthaih kaamalobhaadibhirmalaih,  
veetam yadaa manah shuddhamadukhamasukham samam.*

(3. 25. 16)

*Tadaa purusha aatmaanam ke`valam prakrite`h param,  
nirantaram svayamjyotiranimaanamakhanditam.*

*Gnaanavairagyayukte`na bhaktiyukte`na chaatmanaa,  
paripashyatyudaaseenam prakritim cha hataujasam.*

(3. 25. 17 -18)

The impurities of the mana, like kama, krodha, lobha etc are because of *ahamtaa* (the subtle pride of individuality) and *mamataa* (worldly relationships). When the mana is empty of them it becomes *shuddha* (pure). Then, worldly matters no longer have the power to make the mana sukhi or dukhi. The mana retains equanimity.

When do worldly factors make a person dukhi? It is when he has raaga for worldly objects. The sansara does not make you dukhi because it has so many doshas. It is when we want the sansara to be according to what we feel is right, but it doesn't change by our efforts that it makes you dukhi. Dukha comes when there is some *duraagraha* (wrong insistence).

The sansara belongs to Bhagwan. What is in it that is yours? People go to see a cinema. They see something on the screen that shakes them. Why should this happen? They run to tear the screen if they see something that annoys them. If they see a scene they like they want to see it again and again. How does this happen? The Ishwara is the screen of this sansara that we see. It is He who shows us the scenes. You get dukha because of the *aagraha* (insistence) that it should be like this, and not like that.

When Gnan, vairagya and Bhakti come into the hriday the person understands that his *svaroopa* (essence; true form) is *adviteeya* (non-dual), beyond Prakriti (the Ishwara's power of Creation), self-effulgent, *sookshmatama* (most subtle) and *akhanda* (everlasting). Then Prakriti remains a mere perception.

- Sangati.

Now, I will tell you the quintessence.

*Na yujyamaanayaa bhaktyaa bhagavatyakhilaatmaani,  
sadrishoasti shivah panthaa yoginaam brahmasiddhaye`.*

(3. 25. 19)

For getting the direct personal experience of the Atma, which is not separate from the Brahman, there is no better method than to attach your prema to Bhagwan, who is the Atma of all.

Where is your *preeti* (love)? If one weeps for his brother, another weeps for his mother or aunt. One weeps for his wife, another weeps for her husband or son. Some weep for their body and some for wealth.

Are these the only things left for people to love? Isn't Bhagwan there for you to love?

One disciple left his Guru and went to someone else, and got cheated. He came back to his Guru and began to weep. The Guru asked, 'Was I dead, that you left me and went to that man? Why did you go at all? If you had some doubt you should have asked me; I would have shown you the right path. You have had to suffer for your *aparaadha* (offence).'

The fact is that there is no path like the path of bhakti for Bhagwan. Bhakti stays in our hriday.

A Seth (businessman) found a hundred rupees in a *basanaa* (cloth pouch). In olden times there was no paper money. Coins were carried in a basana tied at the waist. The man gave the basana to his wife to put away safely. She forgot to do so. When she remembered two or three days later, she found the basana, but it was empty. The money was gone. She felt frightened and rushed to her husband.

The Seth heard her out. 'Don't be frightened,' he said. 'No thief has taken the money. Had it been a thief, he would have taken the basana as well. How did this hole come into the basana? Search the house.'

Neither of them slept that night. They lay awake, quietly, on the bed. They saw a mouse come out of its hole, carrying one rupee in its mouth. It dropped it near the lamp, seeing it shine in the light. Then it went back to its hole and brought another. This was repeated till it had brought all the coins – one hundred of them. Then it carried them back into his hole. This routine went on for a few days.

One day, when the mouse had brought out ninety nine coins and gone into its hole for the hundredth, the Seth picked up the coins and hid them. The mouse came out with the last coin, but did not find the coins it had brought out. It dropped the rupee it had brought out and became very agitated, and died.

Like that mouse, your bhakti is in rupees! You shut yourself in a room counting money for hours. Do you ever get bored? Bhakti is there in your hriday, but it is for wealth. Remove the money and place Bhagwan in your hriday.

How much prema you have for your family and relatives! If this prema was attached to Bhagwan your life would be fulfilled.

There was a man who was deaf. He went to a Mahatma. The Mahatma told him, 'Do *bhajana* (meditate lovingly on Bhagwan; turn to Bhagwan)'.

The man said, 'My wife loves me very much. So do my son and daughter-in-law. How can I leave them?'

'Shall I show you the reality of their prema?' asked the Mahatma.

'Yes, please do.'

'I will make your ears all right again. You will be able to hear everything. However, when you go home you must not tell anybody that you can hear. Behave as though you are still deaf.'

The man went home. He asked for a glass of water. His daughter-in-law brought it respectfully. When she turned away she told her husband, 'The old man doesn't die! All day long he tells me to do this and do that!'

The son said, 'He sits like a snake, guarding the wealth. We could use the wealth if he died.'

The wife said, 'What you say is quite right! It is time he left for Bhagwan's abode.'

In just one day the man understood that nobody really cared about him. They showed him respect because of his wealth.

Everybody in this world is a companion of self-interest. If the wife becomes ill she is looked after for a few months. Then, everybody wants her to die. It is the same with a father or a son, but the moha for the family continues. Connect this moha to Bhagwan. That is called Bhakti.

There is no better way to obtain Bhagwan than to have Bhakti for Him.

Where will you find Bhagwan? We can give Him prema and do His seva if we find Him.

Bhakti and seva are connected. Seva is the nature of the root *bhaj*, and *vishvaasa* (faith) is implicit in it. Seva alone is not called Bhakti. The one who serves must have faith that his Master is his well-wisher. If the servitor has ill-will for his Master, what seva will he do? Therefore, seva done with love, faith and respect is called bhakti.

*Bhagavatyakhilaatmani* – where is Bhagwan? All these people are walking temples of Bhagwan. Whoever comes before you should be served lovingly, and with respect. Everyone you see, talk to, and interact with has Bhagwan in their hriday.



It is not that Bhagwan is in the hriday of the person you love, and Shaitan is in the hriday of the person you hate. If this is what you see, you see a friend and a foe; you don't see Bhagwan.

Don't say hurtful things to anybody. Don't look at anyone in a way that hurts. Don't make yourself someone who makes others burn. See Bhagwan in all, and render any service you can to them. Give them something. Speak warmly and look at them with goodwill. Show them respect.

If you feel you will do Bhagwan's bhakti when He comes from Goloka or Vaikuntha, Bhakti is not likely to come into your life.

- Sangati.

Such bhakti is possible only when you become free of raaga-dvesha. Therefore, how can this raaga that is rooted in bondage be removed? For this you have to do Satsang.

*Prasangamajaram paashamaatmanah kavayo viduh,*

*sa e`va saadhushu krito muktidvaaramapaavritam.*

(3. 25. 20)

Wise people have said that *aasakti* (attachments) are a bondage that never wear thin, but if the asakti is for a *satpurusha* (a person established in the Sat; the Brahman) it is an open gateway to Moksha.

The worldly are ensnared. Everybody has handcuffs on their hands, fetters on their feet, and ropes round their neck and waist. These are not visible; they are in the hriday.

In the world, if a person gets asakti for someone, his hriday gets attached to that person. Asakti is a noose. It never becomes old and frayed. It never drops off.

There are many people who can't stay without an object or a person. They are like the people who are addicted to opium, tea, cannabis, or alcohol.

'I want a particular kind of garment, a particular kind of food, a particular kind of house, servants, family, etc.' Such attachments are a snare.

What is the method for becoming free of them?

Shri Udiya Babaji Maharaj used to say, 'A diamond can be cut only by another diamond. Use asakti to cut asakti.'

When you have asakti for a Sant or Satpurusha, your asakti for this sansara gets cut away.

It is an extraordinary thing! This is Kapildev's Sankhya! Sankhya has no *vidhaana* (arrangement) of asakti. There is no connection with asakti in Sankhya.

Shri Vallabhacharyaji Maharaj has said:

*Sangastu sarvathaa tyajyah sa tu tyaktum na shakyate`,  
sa sadbhih sah kartavyah santah sangasya bhe`shajam.*

Asakti is absolutely to be given up, but if it is not possible to give it up completely it should be attached to Sants, because Sants are the medicine for curing asakti.

There is a doorway to Narak. The Gita says:

*Trividham narakasye`dam dvaaram naashanamaatmanah,  
kaamah krodhastathaa lobhastasmaade`tatrayam tyaje`t.*

*(Gita 16. 21)*

There are three doorways for Narak, for destroying yourself. They are *kaama*, *krodha*, and *lobha* (desire, anger and greed). Therefore, these three should be given up.

Vasana for bhoga is kama, vasana for wealth is lobha, and the vasana to sully your enemy's image is krodha. These are the three entrances to Hell. A human being doesn't realize that he is falling into a pit, and he falls in.

If some enemy tries to harm you it is not necessary to take revenge. He is, himself, sliding towards Narak. Every word he utters with hatred is a blow that takes him one step closer to Narak.

There is another door, and this is for mukti.

*Mokshadvaaramapaavritam* – never shut this door. It is a door that is always open.

Satsang is like the Gangaji that always flows on, in which *paapa-taapa* (sins – suffering) are washed away.

*Prasangamajaram paasham* – neither does money bind anyone, nor land, nor a house. A human being is bound by the asakti in his hriday. This asakti can bind you.

Don't destroy asakti; connect it to a Satpurusha. If you have asakti for a Satpurusha the bondage of the world will be removed.

*Aapadaam kathitah panthaah indriyaanaamasanyamah,  
tajjayah sampadaam margo ye`ne`shtam te`na gamyataam.*

It is said that lack of control over the indriyas is the path to misfortune; the path to happiness is to conquer the indriyas.

If you have prema for Bhagavant and Sant you will be free of bondage. If you have prema for your indriyas, vishays, and people, you will fall into bondage. This is very clear.

The human being has turned away from Bhagwan. As a result he has fallen into dukha. This is why it is essential to turn your asakti towards Bhagwan. Moha should be for Bhagwan, not the sansara; which means all your good and wrong inclinations should be connected to Bhagwan.

How can this be achieved?

This will be achieved by Satsang.

You have to understand how Satsang takes you closer to Bhagwan. You should not lose your way in the jungle. You should take advantage of the experience of senior, experienced people. If you want to go across a forest go with someone who knows the way. To say, 'I will not take any guide' is pride. Such pride proves very costly. It is possible that you will succeed in crossing the forest on your own, but what if you lose your way? Repentance is of no use.

The path to the Ishwara is an unknown path. The loved one is unknown. What if some *yaksha* (demigod), or *pre`ta* (spirit) comes?

One man wanted to get Bhagwan's darshan. A Yaksha came and stood before him. His body shone brightly. He was very handsome. He said, 'I am Bhagwan'.

The *saadhaka* (spiritual aspirant) thought, 'I have got Bhagwan's darshan!' He went back to his Guru and proudly described his success. The Guru thought, 'Pride should be removed when a person gets Bhagwan's darshan. Why does this man have so much pride?'

He asked his disciple, 'What did you see?'

'I saw an effulgent form. He was very handsome. He told me, himself, "I am Bhagwan".'

'Did his feet touch the earth?' asked Guruji.

'No. His feet did not touch the earth. He stood a few inches above the ground.'

'Then it was some Devta, not Bhagwan,' said Guruji. 'Devatas fear to touch the earth because they would have to stay on earth if they touched the ground. Bhudevi (the goddess Earth) is Bhagwan's patni. Had it been Bhagwan who came, He would not have remained suspended above the ground.'

Thus, it is essential to take the help of the experienced.

*Binu satasanga na hari kathaa, te`hi binu moha na bhaaga,*

*moha gaye` binu raamapada hoyi na dridha anuraaga.*

(Satsang gives the katha – discourses on Bhagwan. This is the only way for removing moha. Unless moha is removed it is not possible to have love for the lotus feet of Shri Rama.)

*Milahn na raghupati binu anuraaga, kiye` koti japa joga viraaga.*

(Raghupati cannot be obtained unless you have love for Him, no matter how much japa, Yoga and vairagya you practice.)

And,

*Binu de`khe` raghuveera pada joyakee jarani na jaaya.*

(The dukha in the heart cannot be removed until you see Raghuvir's lotus feet.)

- Sangati.

What are the Sants? What are they like? In none of the Mantra-Samhitas of the four Vedas, the Upanishads, Gita, Brahma Sutras, or Mahabharata is there any description of a Sant being identified by the way he applied chandan or the color of his clothes.

Nobody becomes a Sant due to his dress or caste! A person who has *sadguna* (the good tendencies of the Sat) is a Sant. Nobody can be a Sant unless he has sadguna.

What are the sadguna of a sant?

*Titikshasvah kaarunikaah suhridah sarvade`hinaam,*

*ajaatashatravah shaantaah saadhavah saadhubhooshanaah.*

(3. 25. 21)

*Titikshu* – one who endures with equanimity. *Kaarunika* – one who has compassion. *Suhrida* – a well-wisher of all beings. *Ajaatashatru* – one who has no enemies because he feels enmity for no one, and is always tranquil. These are the ornaments of a Sadhu.

*Titikshavah* – one who tolerates is a Sadhu. He tolerates hot and cold climates, criticism, abuse, and even beatings. Nobody can be a Sadhu unless he has immense tolerance.

There was a Brahmin who stayed with Paramhansa Ramakrishna. He cooked for, and served Paramhansaji. When Paramhansaji sat with the people who came for Satsang he would sit aside and make some people sit beside him. He would tell them, 'How can this man be a Saint? He smokes the hookah all day long! He is mad! He hasn't even learnt to read and write. If you want to do Satsang, do my Satsang.' Paramhansaji never rebuked him in his life.

*Nindaka niyare`raakhiye`aangana kutee chhavaaya,  
binu paanee binu saabunai nirmala kare`subhaaya.*

(Keep you critics close by, because they purify your nature without needing any water or soap.)

I once asked a Sant, 'Where are Sadhus to be found?'

He told me, 'Sadhus of some kind govern the whole country. One kind control the different States, and another kind control the provinces through the villages. There is a Sant in every family, a person who tolerates the behavior of all with equal goodwill, and keeps the family bonded. The family gets scattered unless it has one such person. The Sant is a rope of *sne`ha* (affection). He tolerates everybody's behavior and does what benefits everybody.'

One gentleman came to Vipinbabu. 'If there is any good Sant, please tell me,' he said. 'I will go and listen to his Satsang.' Vipinbabu told him,

in his simple-hearted way, 'Shri Shrikrishnaji Bodhashramji is in Delhi at present. You can do his Satsang.'

The man went there and sat in the Satsang for a little while. Then he came back. A few days later he met Vipinbabu. 'Tell me, how was the Satsang?' asked Vipinbabu.

'Oh, Mishraji!' said the man. 'You sent me to a man whose very face puts one off!'

'Why? What happened?'

'What would happen? The face and figure of the Mahatma should also be worth looking at!'

Now, did that man go for Satsang, or did he go to look at an impressive figure? People look for a Sant who is good looking. They don't want Satsang; they want superficial attractiveness. Some look for a young Sant and some seek a Sant who has a mellifluous voice. Some want an impressive figure and some want good oratory. Satsang, however, is where the Sant has the capacity to retain equanimity even in *pralaya* (Dissolution).

One of the most important characteristics of a Sant is to be a *titikshu* – to have endurance with equanimity. One Mahatma was going somewhere in a boat. Some ruffians were sitting on the boat. One of them said, 'This Mahatma's bald head shines like the moon. We should beat it with our shoes.' Another ruffian took off his shoe. A celestial voice was heard, 'Santji, if you agree, I will overturn the boat and these ruffians will be drowned.'



The Mahatma cried out, 'Prabhu! If You want to overturn, don't overturn the boat. Please overturn the buddhi of these men, so they get kalyan.'

There is a plant called *laajavati*. The leaves shrink if touched. A person should not be like that. What is a human being worth, if he cannot endure a little heat, a little chill, and a little bitterness?

In this world people don't always do what you want. There will be thousands of occasions in your life when people won't behave the way you want them to. A Grihastha should also practice tolerance.

*Titikshavah kaarunaikaah shaantaah* – these three are adhibhautika gunas; they are gunas of the shareer. Tolerance, compassion, and inner tranquility are necessary in our worldly interaction.

*Karunaikah* – a person who has no compassion is not even a human! How can he be a Sant?

One Mahatma went to Brahmaloaka – the realm of Brahma. He looked down upon the earth, and saw the dukhi people of our world. He jumped down, saying, 'I will live on earth, not here.'

Bhagwan told Rantidev, 'Ask for a *varadaana* (boon).'

Rantidev said, 'Let me stay in the hearts of all.'

Bhagwan said, 'I abide in the hridayas of all. Why do you want to take My place?'

Rantidev said, 'Prabhu, You stay in all hearts as the *drashtaa* (uninvolved witness). That doesn't change anything. I want to stay in the hridayas of all beings as the *bhoktaa* (the one who experiences). I

will abide in all hridays and take the dukha that is the fruit of their bad karmas. Let all get only sukha.'

Karuna is a guna that does not always stay. It comes at times. Both titiksha and karuna are gunas that come temporarily. To always be tied to karuna is *moha* (deluded thinking leading to worldly attachment). If you see a diseased man on the road, don't take him home; take him to the hospital.

*Suhridah sarvade`hinaam* – a Sadhu is a well-wisher of all. Suhrid means, one who has a beautiful hriday. Keep your heart sweet for all. If you keep your hriday beautiful, your work, your body, and your voice will also be beautiful. People will think you are beautiful. If you spoil your hriday you will become ugly. The greatest ugliness is to make your hriday bitter.

This guna, of being a well-wisher of all, also comes into vyavhar, like titiksha and karuna.

*Ajaatashatravah* – somebody asked a Sant, 'Do you have any enemy?'

'Yes,' he replied.

'Who is it?'

'He is not yet born.'

A Sadhu has benevolence for all – how can he consider anyone to be his enemy? If anyone speaks ill of him he will say, 'This person is doing me a great favor. He is reducing the people who crowd round me.' 'Anyone who stops people from doing my puja makes me a *tyaagee-virakta* (one who renounces – has detachment).' 'The one who causes suffering for me and keeps me hungry makes me do tapasya.'

Your buddhi should have the power to give a favorable explanation for every situation.

*Ajaatashatravah* – don't believe anyone to be your enemy and have anger for him. Anger maddens a person. People utter words they'd never dream of using. Krodha is fire. It burns the heart in which it flares up. It makes the blood boil. The *rasa* (sweet emotion) that is created in the body by three months of bhajan is burnt to ashes by one bout of anger.

There are many special qualities that created in the body by doing bhajan.

*Varnaprasaadah* *svarasaushthavam* *cha*  
*laghutvamaarogyamaloluptvam,* *gandhah* *shubhah*  
*malamootramalpam.* The color of the shareer becomes beautiful. The voice becomes sweet. The shareer becomes light and healthy. There is no lobha in the mana. The shareer becomes fragrant. The quantity of the stool and urine is reduced.

The *rasa* that is created by doing bhajan is burnt to ashes by anger. Therefore, a Sadhu does not get angry with anybody; he has benevolence for all beings.

*Shaantah* – don't flare up! Remain tranquil. *Shaanti* (inner peace) is your *svaroopa* (essence; true form).

Nobody can go on speaking falsehoods all twenty four hours, nor continue to remain angry, nor indulge in bhoga all the time. However, it is possible to speak the truth all the time. You can also practice *brahmacharya* (celibacy) continuously, but it is not possible to indulge

in lust continuously. You can remain tranquil all the time, but you cannot sustain your anger beyond a point.

There is no stability in *durguna* (wrong tendencies). *Sadguna* (the right tendencies) take you closer to obtaining Bhagwan. Durguna take you further away from Him.

*Shaantah* – no dust storm of kama comes into the mana. The fire of krodha does not burn the mana, and the quicksand of lobha does not drown the mana of a person who has inner peace.

Lobha is dominated by cough, kama is dominated by *vaata* (wind), and krodha is dominated by *pitta* (bile). [These are the three bodily humors that must be in balance for mental and physical good health.]

If the whirlwind of kama arises in you, think that the woman or man is your mother or father. Or else, mentally strip them of the skin and picture what lies beneath. If you see Bhagwan in everybody, you will not get krodha.

*Shaantaah* – Bhakti is a divine art of life. What you actually want is the Ishwara, but you seek Him in little places. It is alike a man wanting to meet an Emperor seeking him in an opium den! We want sukha that endures but seek it in transient objects. We want sukha that is available everywhere, but think we'll get it in one object. We want sukha from everybody, but we ourselves restrict it to a limited sphere. We want sukha without having to strive for it, but we use some arduous method to obtain it.

The thirst of your mana won't be quenched until you get the Ishwara. It is a fallacy to believe that a man, or woman, or wealth, or status etc will quench that thirst.

*Binu de`khe` raghuveera pada, jiyakee jarani na jaaya.*

(The burning in my heart can't be removed until I see the feet of Raghuvir, Shri Rama.)

Generally, the thirst in people's lives is connected to some vishay; for some object or person. Thirst is not for your Self; it is for something else. The fact is that this thirst is for *poornataa* – for wholeness, for being complete. The thirst will remain as long as you perceive poornata to be unattained.

The purport of this is that you actually have prema for the Ishwara, but you don't know it. You wander here and there because you don't know the Ishwara. Therefore, the highest skill for your life is to have prema for the Ishwara.

Thirst and tranquility cannot exist simultaneously in one hriday. The 'Jeevanamukti Vivek' says, 'You cannot obtain the extraordinary sukha of being liberated in this very life until your vasanas are put to sleep.'

Vasanas will not be destroyed until you obtain the object you desire, for whom you thirst. However, that object is your own Self, within; not outside.

Seva can be done only by a person who is *shaanta* (at peace). How can an angry person do seva? If a person is given a glass of water by someone who is weeping, do you think he will feel happy? If you press someone's feet while uttering abuses, how do you expect the person to feel? The purpose of seva is to give sukha to the other. If you wish to do seva you must retain inner tranquility.

All the durgunas make a person *ashaanta* (not at peace; agitated). Sadhus are always shanta. They don't have durgunas.

*Saadhavah saadhubhooshanaah – saadhavah sadgunaani bhooshanaah ye`shaam te`saadhuh.*

A person whose sadgunas are his adornments is a Sadhu.

Give to others whatever is possible. Don't have greed for other people's wealth. Bhakti won't come into your hriday if you have any bhoga, worldly raaga or dvesha in it. Instill sadgunas in your hriday. This can happen only when kama, krodha, lobha, and moha are reduced.

- Sangati.

Some more characteristics of a Sadhu-purusha are given:

*Mayyananye`na bhaave`na bhaktim kurvanti ye`dridhaam,  
matkrite`tyaktakarmanastyaktasvajanabhandhavaah.*

*Madaashrayaah kathaa mrishtaah shrinvanti kathayanti cha,  
tapanti vividhaastaapaa naitaanmadgatache`trasah.*

*Ta e`te`saadhavah saadhvi sarvasangavivarjitaah,  
sangaste`shvatha te`praarthyah sangadoshapaharaa hi te`.*

(3. 25. 22 – 24)

'Those who do My bhakti with single-minded devotion for Me alone, who have left all their own people for My sake, who listen to the beautiful discussions about Me and talk about Me, and attach their thoughts to Me, are not troubled by the various worldly problems that others are troubled by. These bhaktas are free of all asaktis. They are

the Sadhu-purushas. You should have a desire for their association, and pray for it. They are the people who take away the doshas of *sanga* (association).'

*Mayyananye`na bhaave`na* – Bhakti is a *bhaavanaa* (feeling) of the hriday. It is not *dambha* (hypocrisy), or *dikhaavaa* (pretention). It should be so firm that it never breaks.

There was a Collector in Uttar Pradesh. The Government had filed a case of corruption against him. He was doing an *anushtaana* (ritual for a particular result) that he should be let off, for lack of proof. The ruling went against him. He went home and told his wife, 'Stop the Durga paatha. Send the Brahmins away. All this is of no use.'

Then the man decided to file an appeal in a higher court. Once again, Brahmins were called, and an anushtana started. If he won the case he would boast of his cleverness in using his influence; if he lost it he would have said, 'Puja-paatha is of no use. There is no need to give a *dakshinaa* (monetary gift) to the Brahmins.'

The people of this world become very humble when they want something. Such bhakti doesn't work. Steadfastness is essential in bhakti. An *ananya bhaava* – a feeling that Bhagwan alone will do everything for me – is needed.

There was one gentleman who made twenty six Gurus! When he sat down to do dhyana he wondered, 'Which Guru should I meditate on?' When he sat down to do japa he wondered, 'Which mantra should I chant?' He had many Ishtadevas (chosen forms of worship) given by his twenty six Gurus. The result was that the Devtas, Gurus and mantras were all given up!

Bhakti becomes steadfast when there is total commitment to the Guru, the mantra given by the Guru, and the Ishtadev.

*Mayyananye`na bhaave`na* – the mana keeps shifting to different objects in this world, so apply it to bhajan. It will change in relation to your Ishta and mantra.

One gentleman could not decide who to accept as his Ishta, mantra, and Guru. I told him, ‘Will you spend your whole life holding the *varamaala* (the garland a bride puts round the neck of the man she chooses as her husband), or will you make someone wear it?’

‘Who should I put it on?’ he asked. His life passed in indecision. Oh, some decision has to be made. A *vara* (husband) is chosen once in life. Make Bhagwan your Swami (Husband; Master) once, and love Him. Even an ordinary marriage is done by Registry or by a religious ceremony with Agni Devta (the presiding deity of fire) as the *saakshi* (witness). It is a lifetime commitment.

The bhava should be *ananya* – no other!

*Matkrite` tyaktakarmaanah* – if you have to let go of other karmas, other activities and preoccupations, friends, and relatives for Bhagwan, let them go.

*Mayyananye`na* – your prema for Bhagwan should not waver, even in the most adverse situation. As long as the prema is in a state where it can be broken it is not called prema. Therefore, the bhava should be *ananya*.

Bhava gives Bhakti, therefore, anyone who breaks or weakens your bhava is your enemy. You will not be sukhi if your bhava breaks. The



one who breaks your bhava may make you *svatantra* (independent; free) for a short while, but later you will fall into a pit.

One Sadhu went to somebody's house. He saw an idol of Bhagwan there. The Sadhu told the man, 'Oh, you do the puja of a stone! Regular puja of a stone will turn you into stone! Remove this idol!'

'Then, what should I do?' asked the man.

'Sit in *mauna* (without speaking) for a certain period of time.'

The man pointed to a cabinet. 'Kind Sir, do you know what this bottle contains?'

'Yes, I know,' said the Sadhu. It contains *sharaaba* (liquor).'

The man said, 'you did not tell me to remove the sharab, but you told me to remove the murti that reminds me of Bhagwan. You did not tell me to give up eating meat, or drinking, but you told me to give up my puja and my mantra. Do you want my benefit or do you want my destruction?'

*Jootha na chhodaa, kapata na chhodaa,*

*naama-japana kyun chooda diyaa?*

(You didn't give up falsehood or deceiving people; why did you give up chanting Bhagwan's name?)

You decided to give up the only good *saadhana* (method for spiritual progress) in life?

*Ananya bhaava* means, not taking *aashraya* (refuge) in any other, and taking refuge in Bhagwan alone. It is to want nothing else; want

Bhagwan alone. To reject any other *pramaana* (proof; establishing factor), except Bhagwan's katha, as proof, is *ananya bhava*.

To want only prema for Bhagwan as the fruit of your good deeds.

*Bhaktim kurvanti ye` dridhaam* – Bhakti should be *dridha* (unshakeable). The story of Upamanyu is given in the Mahabharata. He was a *dridha* Shiva-bhakta. Bhagwan Shiva came one day to test his bhakti. He transformed Nandi (the bull Shivaji rides) into Airavat (the elephant Indra rides). He transformed His *trishula* (trident) into the *vajra* (thunderbolt) of Indra, and He assumed the form of Indra. He sat on Airavat with the vajra in His hand, and appeared before Upamanyu.

‘Ask for a *vara* (boon),’ He said.

Upamanyu said, ‘Indra, why have you come to give me a *varadaan*? I have not done your *dhyana*. I did not call you. Who are you to give me a *varadaan*?’

*Api keeta patango vaa bhava`yam shankaraagnayaa,*

*na tu shakra tvayaa trailokyamapi kaamaye`.*

Indra, if Bhagwan Shankar gives the command I am ready to turn into a worm or moth. From you, however, I don't want even the Kingdom of all three worlds.'

Those who serve one person and take help from another don't have prema. In Bhakti, to be *dridha* means being prepared to be with the Beloved even if you have to go hungry or naked. To endure harsh words from the Beloved – even beatings! – is very good. It is good even to die for Him, but no black mark should sully the prema.

*Madaashraya* – what do you talk about? It is not possible that you don't talk about the one you love, and talk about other things. Therefore a bhakta also talks about Bhagwan.

*Madaashraya katha mrishtaah – bhagavatkathaa* (discourses on Bhagwan) is *nirmala* (unsullied; pure). Listening to the katha does not increase vasanas; it decreases them. Vasanas are quieted by listening to Satsang.

If you want to have love for anybody in this world, you love them after seeing them; but where can you see Bhagwan? If you want to have love for Bhagwan you have to listen to His katha. Those who say that there is no need to listen to Bhagwan's katha want you to get involved in this sansara.

Prema for Bhagwan does not increase in solitude. The more you hear about Bhagwan's endless gunas, His munificence, the goodness of His nature, the stronger your prema will be.

*Mrishtaah* – Bhagwan's katha should be *nirmala*. If you go to see a cinema you stand in a queue to buy a ticket. You spend money. And what do you bring back? You bring back subconscious impressions of houses, clothes, etc that increase your vasanas.

But what do you bring back when you go to listen to Bhagwan's katha? Was your vasana increased, or reduced? Katha does not mean a play or a musical recital, or singing, or an artistic display of *bhaava* (emotions). These are not called katha. Katha is that, which brings your mana out of the impure and unhealthy things it dwells on.

Bhaktas listen to Bhagwan's katha and talk about Him – *shrinivanti cha*.

*Mrishtaah nirmalaah* – bhaktas scrub the katha clean. For example somebody asked, ‘Why did Shri Krishna steal the garments of the gopis?’

A bhakta will say, ‘How can anyone meet Bhagwan unless *aavarana-bhanga* (removing the curtain that hides the Atma, because of identification with the body) is done?’

Therefore, listen to Bhagwan’s katha.

From whom should we listen?

Listen from Bhagwan’s bhaktas from those who know about Him and love Him.

If you can’t find someone who talks about Bhagwan, but you find someone who wants to listen, talk about Bhagwan.

*Matkrite` tyaktakarmaanah* – to give up worldly activities for the Ishwara is an ordinary matter, but people don’t notice it. If your loved one is sitting in the room waiting for you, and you tell him, ‘I will sit with you after I’ve finished sweeping the floor,’ is that a sign of prema?

*Tyaktasvajanabaandhavaah* – are friends and relatives left behind in worldly prema or not? It is the nature of prema to give up everything for the Beloved.

When a wife threatens her husband, ‘I will go away to my father’s house’, how much prema there is in her heart! Just as it is the Dharma of a devoted wife to do what is conducive to her husband’s welfare, it is the Dharma of a bhakta to do what he knows Bhagwan will like.

All our worldly relationships are through our relationship with Bhagwan, for the sake of Bhagwan, and with Bhagwan. Relationships that are not connected to Bhagwan are worth giving up.

*Tapanti vividhaastaapaan naitaan* – the people of this world are very dukhi even though they appear to be prosperous and happy. They laugh to show the world how happy they are, but actually they burn within themselves. Brother is not satisfied with brother, husband and wife are dissatisfied with each other, and even parents and children don't have a good understanding. There is no satisfaction, no contentment, anywhere. The house is beautiful, but inside there is heart-burning.

Bhaktas are different. A bhakta does not feel dukhi or distressed about any worldly matter. He sees the hand of his Beloved everywhere. He does not see that he was pinched or smacked – 'Oh, it is the hand of my Beloved', is what he sees.

One bhakta said, 'So what if I am blind? My Beloved came from behind and closed my eyes!'

*Tapanti vividhaanstaapaan* – just as a compulsive shopper can't stay at home; he must go for shopping, our mana should always be drawn irresistibly to Bhagwan.

If a Gnani becomes agitated by kama, boils with krodha, is overcome by lobha, and trapped by moha, Gnan remains infirm. 'Let whatever happens happen. It is all mere perception.' The fact that the kama, krodha, lobha, moha, asatya, etc are perceptions is true, but their coming into your mana makes your life agitated and confused. You get neither sukha nor shanti.

However, if Bhakti comes into your life will these durguna come into your mana? If the one you love is distressed by your anger and falsehoods, will you continue to indulge in them? Bhagwan's Bhakti creates elixir in the hriday. Then, whoever you look at will feel full of peace. They will feel sukhi.

Fill your hriday with Bhagavad-bhakti. This will give you tangible benefits in this very life. The sorrows of this world won't touch you when Bhagwan is in your hriday.

*Na e`te` saadhavah sadhvi.* Bhagwan Kapil says, '*Saadhvi* (a holy woman) Ma, you're your hriday is very pure.'

A Mahatma had explained to me when I was a child, that the hriday is pristine by nature. It is not made of Tama guna or Raja guna. It is made of Sattva guna, because Gnan and sukha always stay in it. Gnan and sukha are the qualities of Sattva guna. The restlessness of Raja guna and the moha of Tama guna that are in it are not natural; they are visitors. You are actually *saadhu* (holy; a good person), you are a *sajjana* (virtuous person). Bhagwan is seated in your hriday.

The Rig Veda is the world's oldest book. No older book exists anywhere in the world. In it is written:

*Mahaaste` vishno sumatim bajaamahe`. Tava naama manaamahe`.* 'Prabhu! It is You who sits in my hriday in the form of *sad-buddhi* (right thinking). You are the effulgence of the *hridaya-aakaasha* (space of the hriday).'

*Sarvasangavivarjitaah* – there is no *sanga* (association) in a Mahatma.

*Sangaat sanjaayate` kaamah (Gita 2. 62)* – association with sense objects leads to desire.

The son of sanga is called Kama. A bhakta is one in whose hriday even the father of kama doesn't enter – let alone the kama! The *avidya* (nescience, believing the mortal body to be the eternal Atma) that is the cause of kama rising, has no place in the hriday of a bhakta.

Sanga means *adhyasa* (illusion). That, which is called *adhyas* in Vedanta is called sanga in the terms of sadgunas.

*Sangadoshaharaa* – such bhaktas are the ones who remove the doshas of sanga. Just as Bhagwan Shankar burnt Kamadev (the presiding deity of lust) to ashes, Satsang destroys sanga-doshas and makes the mana pure.

*Yasmin satkarnapeeyushe`* - Bhagavad-katha is the *amrita* (elixir) of the ears of Sants. A person who is deprived of listening to Bhagwan's katha is deprived of Bhagwan. If you give up listening to the katha it means that you are stopping Bhagwan from coming into your house. Those who want Bhagwan to give darshan to them –

*Shrinvanti gaayanti grinantyabheekshnashah smaranti nandanti tave`hitam janeeh,*

*ta e`va pashyantyachire`na taavakam bhavapravaahoparamam padaambujam.*

(1. 8. 36)

Listen to Bhagwan's katha, sing it, and hum it. They always think of Bhagwan's *leelaa* (play) and derive happiness from it.

If you want to get Bhagwan's darshan with these very eyes you should do five things.

1. Keep listening to Bhagavad-charita, about His leelas and Avatars.
2. If you don't find anyone to talk about Bhagwan, and find someone wanting to listen, sing or talk about Him. '*Ta e`va pashyanti achir`na taavakam, ta e`va pashyanti naanye`. Pashyanti e`va.* Bhagwan! a person who does this very soon gets the darshan of Your feet that carry us across the sea of this world.'
3. Only such people get Bhagwan's darshan. There is no doubt about this. In fact, *achir`na*, meaning, they get darshan very quickly.

*Bhavapravaahoparamah* – this prevents us from getting swept away in the current of this interactive world.

When you listen to Bhagavad-katha Bhagwan will fill your chitta.

What about speaking?

Can anything be said, which does not first come into the mana? When thoughts about Bhagwan come into the mana only then can they be spoken. Therefore, don't discuss worldly matters.

I had a friend. He had great love for *bhagavannaama* (chanting Bhagwan's name). Tears would flow from his eyes when he sat to do *bhajana* (sing devotional songs), or listened to Bhagavad-katha. I asked him, 'Do you enjoy thinking of Bhagwan as much as you enjoy eating sweetmeats?'

'Swamiji,' he said, 'to tell you the truth, I don't get as much pleasure in taking Bhagwan's name as I do in eating a sweetmeat.'



These people swim on the surface. Their mana is shallow. They merely splash about playfully. They show that they have love for Bhagwan, but where do they actually revel in Him?

Just a little while ago I was talking to someone. When a person gets Gnan he feels he has attained mukti. To get Gnan and to get mukti is the same thing. The Atma that is perceived when avidya is removed is called mukti. The *svaroopa* (essence; true form) of the Atma is *nitya-shuddha-buddha-mukta* (eternal-pure-enlightened-liberated). Once this is obtained a person has no further duties.

Now, the Atma is mukta, but the shareer's *de`ha aabhaasa* (illusion of the body) remains. In the eyes of other people the shareer is real, but for the person whose avidya is removed, a kind of emptiness comes into the shareer. He has no urge to do anything or indulge in any bhoga.

Two points are to be remembered by a person who achieves this state. Either he should practice Yoga and make that his natural state, or he should fill that emptiness with the *rasa* (sweet emotion) of love for Bhagwan. This way he prevents the attraction for vishays from filling his hriday again. This life of ours should be filled with prema and bhakti for Bhagwan.

In Shri Chaitanya Mahaprabhu's Sampradaya (Sect) they say, '*Bhaktirmuktyaiva nirvighnaa*' – Bhakti means becoming free of worries about this world, or the realms after death. When a person obtains mukti, knowing he is the nitya-shuddha-buddha-mukta Atma, there is no fear of rebirth, or Swarga, or Narak.

So, fill your life to the brim with prema for Bhagwan. You will see that your life becomes full of sweetness. Some people say, 'Oh, an *aagraha*

(insistence; strong urge) will come into it. *Abhinive'sha* (identification with the body) will come into our life.'

Well, will the abhinivesh come to a *jignaasu* (seeker of the highest Gnan), or will it come to a Gnani? If a jignasu gets stuck somewhere before he has obtained Gnan, the fear of abhinivesh is real for him. There is no fear that a Gnani will get abhinivesh, or bondage, or agnan.

So, I have told you – fill your chitta with *shravana* (listening to and absorbing the purport of spiritual discourses). Don't just pretend to be interested in Satsang! A lady told me one day, 'Swamiji, I tell you truly that there is no desire in my hriday.' That night, her son got a bad headache. She came to me in great agitation the next morning. 'This pain will go, won't it?' she asked anxiously.

I told her, 'Why are you getting agitated? There is no desire, no moha in your mana.' I can tell you of fifty desires that people have, even when they tell me that they are free of desire. So, replace these fifty desires with just one desire – the desire for the Ishwara. When this desire fills your hriday all other desires will be destroyed automatically.

*Naitaanmadgatache'tasah* – fill your hriday with Bhagwan by listening to His Katha. Talk about Bhagwan. You will get one fruit of this in this very life. Worldly sorrows won't touch you. *Tapanti vividhaastaapaah naitaanmadgatache'tasah*. In this long life of yours there is a hundred per cent possibility of dukha coming into your life. So, come; I will tell you today itself, a remedy by which dukha can be destroyed. Tie this knowledge into a knot and keep it in your mana.

If Bhagwan stays in your hriday, and your mana is attached to Him, this interactive world will not pervade you. Else, things will come and go,

leaving you bitter and unhappy. It is absolutely wrong to think, 'Crores of rupees went away; I will have five rupees left.' If you want to save yourself from dukha forever, don't have prema for anything that can leave you, die, or betray you. Have prema for Bhagwan.

*Aise` vara ko ke` varoon, jo janme`n aura mara jaaya,  
vara variye` gopaala joo, mhaaro chudalo amara ho jaaya.*

(Meera sang, 'Why should I marry someone who is born and will die? I will marry Gopal, because He is the one who will never die.')

Oh, Sir! The method of having prema for Bhagwan is giving up the sanga of all others.

*Sarvasangavivarjitaah* – get the sanga of only Mahapurushas. The Sants take away the doshas that arise from associating with the sansara. This is the method of destroying asakti.

How? When a person meets a Sant the topic of the conversation is always Bhagwan. This is like a chemical that purifies the hriday as well as the ears.

*Sataam prasangaanmama veerya-samvido bhavanti  
hritkarnarasaryanaah kathaah. (3. 25. 25)*

Then, *shraddhaa* (faith) for Bhagwan comes into the hriday. First, there is a *rati* (enjoyment) and then there is bhakti. Shraddha comes first and rasa starts to come after that. When rasa begins to come, bhakti also comes. Then the person gets vairagya for worldly matters, and the person is able to control his mana.

*Shraddhaa ratirbhaktiranukramishyati.*

*Ase`vayaayam prakrite`rgunaanaam gnaane`na  
vairaagyavijrimbhite`na,*

*yoge`na mayyarpitayaa cha bhaktyaa maam  
pratyagaatmaanamihaaararundhe`.*

(3. 25. 27)

Vairagya becomes acute when a person stops serving Prakriti (the Ishwara's power of Creation; this interactive world), like a knife that is sharpened. How is the sword of Gnan sharpened? It is sharpened by vairagya. Vairagya alone is the method for sharpening Gnan. The Paramatma is obtained after that.

Devhuti asked, 'Please do *kripaa* (Grace; compassion) on me, and tell me how Your bhakti should be done, and how many *anga* (parts) does Bhakti have? Please do kripa that I can easily understand Your *svaroopa* (essence; true form) properly.'

When Mata Devhuti asked this, Kapil Bhagwan began to describe the *lakshana* (characteristics) of Bhakti.

The lakshans of Bhakti described here are quite unique.

Some Devtas (divine powers; presiding deities) stay in our shareer. Who are the Devtas? The eyes are a Devta that show us everything. The ears are a Devta that give us knowledge about the world. The nose is the Devta through whom we smell. The tongue is a Devta. In this manner, Devtas are seated in all our indriyas.

Why are these Devtas there? *Gunalingaanaam* – they show us the vishays. Then, what should we do? 'I will tell you what must be done

first, to get Bhakti. Bhakti cannot come without this. Without this, there is commotion.'

Then, what is this?

'Use your indriyas to see, hear, smell, speak, do and indulge only in those things that are told to you by your Guru and the Shastras. *Aanushravika karmanaam* – bring your indriyas and your actions into *maryaadaa* (an ethical framework). This is the first bhakti.'

Shridhar Swami has said that we should apply what the Vedas tell us, in the actions of our indriyas and Gnan.

What will happen after that?

Sattva guna will come into your jeevan, meaning, the domination of vasanas will be removed. Your natural inclinations are sullied by *vikaara* (decay; distortion) at present. When your mental inclinations get attached to Bhagwan all the wrong kind of subconscious impressions you have will be removed. Your doshas will be removed. *Nishkaamataa* (being free of worldly desires) will come, and your *mano-vritti* (mental inclinations) will attach themselves to Bhagwan. This is called Bhakti.

Our Marwari brothers use the phrase, *e`ka rakama se`ti*, which means, by means of an amount. This Bhakti is an eka rakam seti, greater than mukti.

Why?

Because mukti is merely the removal of avidya, whereas Bhakti is that, which adorns our jeevan, beautifies it, and makes it Bhagavad-swarup.

*Jarayatyaaashu yaa kosham nigeernamanalo yathaa.* Bhakti shatters the *taadaatmya* (identification) with the *pancha kosha* – the five imagined sheaths that hide the swarup of the Atma. For example, the fire (heat) in the stomach digests food.

We have a Sant who is very simple-hearted. He is not learned, and he is very partial to Bhakti. ‘Why, Sir! You people talk so much about Gnan. Is it better to be sugar, or is it better to be an ant? To become Mukta is to be sugar, and to be a bhakta is to be an ant!’

How, my brother?

‘An ant will get the sweetness of sugar, but does sugar get any flavor? I want to be a bhakta and relish the sugar that is Bhagwan!’ Thus, there are some Sants who prefer to not be one with Bhagwan. Three things are very dear to them. One is to do seva of Bhagwan’s lotus feet. They get a special joy in this. The second is to carry out their Dharmik duties, as commanded by Bhagwan. The third is to gather a few bhaktas who are mad with love for Bhagwan, and talk about Him.

Then, Bhagwan manifests before them. He looks at them with love and pleasure in His eyes. He gives a varadaan to each, and talks to them. He pulls their *mana-praana* (emotional mind – vital life force) towards Himself, so that their *gati* (progress) becomes extremely *sookshma* (subtle). Great *siddhi* (supernatural powers) come to them, but bhaktas never want siddhis.

The fact is that the path of a person who does Bhagwan’s bhakti becomes free of obstruction. Just as a mother takes her baby onto her lap and protects him from the heat and cold, Bhakti is the mother, who takes bhaktas onto her lap and protects them from kama, krodha, etc.

Mother Bhakti is there to protect her child. Bhaktas have no desire for anything in this world, or in the next world. They do Bhagwan's bhajan with wholehearted prema. Fear cannot be removed without Bhagwan's bhajan. Bhagwan comes into the hriday and destroys everything that is *amangala* (inauspicious). Everything that is present in your hriday has come through seeing, hearing, touching, smelling, or eating. If you want Bhagwan to be seated in your hriday you will have to listen to His katha. When shravan results in your hriday becoming filled with Bhagwan it will be emptied of other things.

This vritti for Bhagwan's form, imagined in your hriday, will remove the imagined sansara from your mana when you get the direct personal experience of the self-established Atmadev.

Just as a garment or utensil becomes dirty and you need water to clean it, Bhakti is needed to make your hriday clean.

Shri Ramanuja Acharyaji says:

*Pre`mapoorvamanudhyaanam bhaktirityabhidheeyate`.*

To think about Bhagwan again and again with prema is called Bhakti. All that is bitter and hard should be removed from the *chitta* (thoughts).

How will that happen?

*Drutasya bhagavaddharmaad dhaaraavaahikataam gatah,*

*pare`she` manaso vrittirbhaktirityabhidheeyate`.*

(Bhaktirasayan by Madhusudan Saraswati)

When the vritti of the mana begins to flow in an unbroken stream towards the Paramatma, because of listening to the Bhagavad-dharma, it is called Bhakti.

First, *naama-japa* (ritual chanting of Bhagwan's name), puja, katha-shravan, dhyana, etc should be done. This will make your hriday melt. After that your chitta will settle in the mould into which it is poured. When your hriday melts it loses the form it has held until now, just as a gold bangle loses its form when melted. The goldsmith then pours it in a new mould, and it becomes a necklace.

The hriday has become filled with the forms of this world. Enemy-friend, relatives-family etc have become established in it. So, melt it first. Listen to Bhagwan's wonderful qualities and His infinite power, and let the fire of longing for Him burn in your hriday. When longing for Him melts your hriday, the form of Bhagwan will set in it. This is called Bhakti. It is the shakti of our jeevan.

Bhakti is the *saadhanaa* (effort for spiritual progress) for correcting the vrittis of the mana, and Gnan is the method for the manifestation of the true essence of Satya. If the *jignaasu* (seeker of the highest Gnan) is eligible for Gnan, the *pipaasu* (one who thirsts for Bhagwan) is eligible for Bhakti. The former has to do *vichaara* (deep reflection) and the latter has to do *bhaava* (have love).

The veil of *agnaana* (ignorance; absence of Gnan about the Atma) is removed by vichar, and Bhagwan – in the form of the Ishtadev – comes and sits in the hriday.

Without the shakti of Bhakti it is not possible to get the shakti by which we can remove the defects in our jeevan. Changes have to be made in



the hriday for removing our defects and vices. Bhakti has the shakti for making these changes. It is the *abhivyakti* (manifestation) of Bhagwan in the hriday of a bhakta.

In the opinion of Shri Chaitanya, Bhakti is *ananya pyaasa* (a thirst for only Bhagwan, and no other) combined with *tripti* (satisfaction and contentment). When *rasa* (sweet emotion) is *pyaasa* (thirst); and pyasa is rasa, that is Bhakti.

If there is no Bhakti in your jeevan, your Gnan may be as high as anything, but your individual jeevan will remain unchanged. Therefore, Bhakti is essential in your personal life.

*Bhaktyaa pumaanjaataviraaga e`ndriyaad drishtashrutaan  
madrachanaanuchintayaa,*

*chittasya yatto grahane` yogayukto yatishyate` rijubhiryogamaargaih.*

(3. 25. 26)

‘When a person gets Bhakti he gets vairagya from all the sense objects he has seen, heard of, or experienced. Then he begins to make his chitta single-pointed. He tries to keep his focus on a simple path of Yoga, like thinking about My *rachanaa* (Creation).’

*Madrachanaanuchintayaa* – see the beauty of Bhagwan’s creation. The sun is such a lamp that had it been just two feet closer the earth would have been burnt. Had the moon been two feet closer the tides would have swept over the earth. What a wonderful calculation the Creator has!

The world is before you. Do you notice how amazing it is? Is there anything in this world that is not made by your Beloved? Once, a

gentleman went with his daughter to Guru Nanak. Guru Sahib kept looking intently at the girl. After a little while, the father asked, 'What do you see in her Maharaj?'

'I see the artistry of the Creator,' he said.

This is the viewpoint of a bhakta. He doesn't see the girl; he sees the artistry of the Creator.

*'Madrachanaanuchintayaa – mama rachanaayaa anuchintaa yasyaam tayaa drishtyaa bhaktyaa.* See the world from the viewpoint that everything in it is created by Me.'

There was a Mahatma who lived at Lucknow. One gentleman went to him with a bunch of flowers. He wanted to ask the Mahatma whether he should continue to look after his home and family, or whether he should withdraw from the world and do bhajan. The Mahatma became completely absorbed in looking at the flowers. The man was silent for a while. Then he became impatient and said, 'I am grateful to you for admiring the flowers I brought, but you have forgotten me!'

'Should I throw the flowers away?' asked the Mahatma.

'No, no! Maharaj, I have brought them with great love.'

'Should I throw away these flowers you have brought so lovingly?' asked the Mahatma again.

'No, please don't throw them away Maharaj, but please look at me also,' said the man.

‘This is the answer to your question,’ said the Mahatma. ‘This sansara is made by the Paramatma with great love. Therefore, look at it and also look at the one who created it.’

When you see the *prithivee* (earth), do you remember that Varaha Bhagwan had established it? He came as Shri Rama and, ‘*Shree raghunaatha dhoosara dhoori tana aaye`* - Shri Rama came, covered with dust’. This is the Prithivi (goddess earth) on which Shri Krishna crawled!

When you see the sea do you think of the *she`shashaayee* (the one who sleeps on the bed of the coiled serpent) Narayana on the ocean? The sea is Bhagwan’s *sasuraala* (in-law’s house). Laxmiji emerged from the sea. Bhagwan sleeps on it, on the *she`sha-shaiyaa* (bed of the coiled Shesha Nag).

Bhagwan is in the *soorya mandala* (sun). He is in the *chandra-mandala* (moon). The air is the breath of the *viraata-purusha* – Bhagwan’s form as the universe. When you feel the touch of the breeze do you ever remember that Bhagwan’s mouth is so close to you?

When such thoughts start coming to your mana you can understand that Bhakti has manifested in your hriday. The hand of the Creator should be seen everywhere. There should be a longing to see Him and to meet Him.

*He`de`va he`dayita he`bhuvanaikabandho*

*he`krishna he`chapala he`karunaikasindho,*

*he`naatha he`ramana he`nayanaabhiraama*

*haa haa kadaa nu bhavitaasi padam drishor me`.*

‘Oh, when will Your dark, sweet, dancing form come before my eyes? When will that moment come in my life, O Krishna, O fickle, O sea of compassion, Master, friend of all three worlds, supremely beautiful Beloved, when You appear before me?’

This longing, this thirst should awaken in the *praana* (the breath that gives life). Have faith when I tell you that the Ishwara exists. He is real, and we can get His darshan with these very eyes of ours. The Paramatma is as real as the world around us.

Doctors say that they can change a person’s heart with a transplant. When somebody’s heart is replaced with another person’s heart, do the feelings and memories change? No. That is not the case. Oh, the heart that is changed is a piece of flesh. What we call the hridaya is the *aadhaara* (base) of the emotions. That cannot be changed.

*Madrachanaanuchintayaa* – the Paramatma’s creative skill is before you in the form of this world. Every object reveals this extraordinary skill. You pay tax for the water you get in your tap at home, and the electricity that activates the fan in your house; but is there any tax on the rain that falls, or the air you breathe?

*Yaavajjeevam trayo vandyaa ve`daanto gurureeshvaraah.*

Even a Vedanti (believer of the principle of the non-dual Brahman that is the substratum of all that exists) should serve Vedanta, the Guru, and the Ishwara all his life, because the Ishwara makes the *antahkarana* (subtle body) *pavitra* (pure, according to the Shastras), the Guru constructs our jeevan, and we get Gnan from Vedanta. We should retain gratitude for them.

When the actions of gifting food, clothing, a cow, etc is done with the connection of Dharma, the mana becomes pavitra. When you give something with the thought of getting a return, Dharma deteriorates. It is like people feeding their cook instead of some other Brahmin, and giving him clothes and money for *shraaddha* (ancestor worship) with the hope of getting better service from him.

It becomes Dharma when objects, actions, the ordained rules, benevolence and *sankalpa* (resolve) are connected to Dharma. It is Dharma even to say sweet words.

Gnan is obtained when you do the *vidhivat* (according to the ordained method) vichar of the Tattva of the Paramatma and the jagat. You cannot get Gnan by random reflection. There is no need of objects in Yoga. There is no need for an action, sankalpa, or even vichar. All you have to do is restrain the mana.

Bhakti is different from all these. In Bhakti there is no vichar about the Brahman, and no blocking of the mana. There is no giving of objects, or doing anything. Bhakti is a vritti of prema for Bhagwan. Bhakti is when you think of Bhagwan in every substance and every action.

Somebody gave a banana to a Mahatma. The Mahatma peeled it, and forgot all about eating it. Tears came to his eyes. The man who gave the banana was watching. The Mahatma said, 'Who put such sweetness into this banana? Who covered it with a skin to stop flies from sitting on the flesh? He must have great love for me!'

*Aaraamamasya pashyanti na tam pashyati kashchana. (Shruti)*

People see the garden that is His Creation, but nobody sees Him.

*Rachanaanupapatte`shcha naanumaanam. (Brahma Sutra)*

Such a perfect Creation cannot be made unknowingly, by itself! However, the creator of this world cannot be known by conjecture. It is not possible that the Prakriti (The Ishwara's power of Creation) keeps changing, and everything is created by itself.

How does the food you eat get digested? How does the body absorb the juices from it? How does the respiratory system function? This body is a wonderful instrument. The food we eat does not only turn into blood and flesh; the mana and the buddhi are also created from it. Is it possible for food to turn into buddhi by itself?

Science has not yet succeeded in manufacturing blood. The fact is that science makes only forms, not substances. It cannot make air, space, etc. Meditate on the one who creates all these.

We go to sleep every day; who is it who wakes us up? How does sleep come? Who sends slumber?

There is a wonderful skill in the creation of any object you see in this world – the earth, water, fire, air, animals – birds, trees-creepers, etc!

If you have five sons, and they each have five sons, and this pattern goes on for a hundred generations, your name will become Brahma. Who has placed the seed of creation that has trillions of beings? For how many generations has the mango been grown? How many tiny insects are created from a single flower that rots? See Bhagwan's hand everywhere in creation in this manner.

If you think this is not easy to do, develop a different habit. Suppose you take a banana in your hand. Seeing it should remind you of the

episode when Shri Krishna was sent as an Ambassador for Peace, by the Pandavas, to Hastinapur. Duryodhan had arranged for a lavish reception to welcome Shri Krishna. Shri Krishna told him bluntly:

*Samprateetibhojyaannaanyaapadbhojyaani vaa punah,  
na cha tvam preeyate` raajan na chaivaapadgataa vayam.*

‘Duryodhan! I will eat if someone offers Me food with prema, or if I am hungry. However, you do not have prema for Me; you are trying to bribe Me. Therefore, I will not eat at your house.’

Shri Krishna declined Duryodhan’s invitation and went, uninvited and unannounced to Vidur’s house. Vidur’s wife found nothing but a few bananas to offer Shri Krishna. She was so overcome with prema that she didn’t realize that she was offering Shri Krishna the peels, discarding the fruit! Shri Krishna ate the banana peels with great pleasure! The banana in your hand is of the same lineage as that banana, you know!

There is a Sanskrit book called ‘Sushloka-laghavam’. Somebody asked the author, ‘Why is the mango so sweet?’ He replied, ‘*Soayam raamape`daprasangamahimaa loke` samujjrumbhate`*. The word *aamra* (mango) has the letters of *raama* – *aa ma ra; ra aa ma*. The mango’s greatness is because of this.’

When you see *me`gha* (clouds), do you think of *me`ghashyaama* (the blue hue of Shri Krishna’s form)? And, do you think of *kamalalochana* (Shri Krishna’s eyes that are like lotuses) when you see a lotus?

A question is raised in one of the Buddhist books. ‘The animals also have a mana, and humans also have a mana. When *manaayatana*

(abode of the mana) applies to both, why is there a difference in their shareer and mana?’

There are three feelings in the mana – *dve`sha*, *lobha* and *moha* – aversion, greed and the deluded thinking of ‘mine’ and ‘others’. The mana of a person who cannot reduce them becomes weak and fickle. It is not an accomplished mana. A person who has lobha, moha and dvesha becomes dishonest, partial and hard-hearted. Such a mana is filled with weaknesses. It lacks the shakti to control itself. It cannot remain steadfast. Subtle thoughts do not come into it.

Such a person becomes an animal in his next birth, because it is not necessary for an animal to restrain the mana. Animals pounce on food wherever they see it. If they get angry they begin to fight. If lobha, dvesha and moha rule a person’s life he becomes no better than an animal.

The mana of those who control these three emotions becomes strong and steadfast. The person gets involved in *paramaarthavichaara* – pondering on the highest truth.

A person who has lobha, dvesha and moha is not a bhakta of the Ishwara.

When a person begins to practice *alobha* (absence of lobha), *amoha* (absence of moha) and *adve`sha* (absence of dvesha), his mana gets *aatmabala* (the strength of the Atma) and *e`kaagrataa* (a focused mind). He gets the capacity to understand the *vastu* (object; the Atma that is the non-dual Brahman).

We are going from *maanavataa* (humanity) to *pashutaa* (animalism). If the mana becomes a *pashu* (animal), how long will you move around



with the body of a *manushya* (human)? If you truly want to become a manushya you should let go of dvesha, moha and lobha, and apply your mana to the *chintana* (thinking) of the Ishwara. This will make your mana focused, strong, and capable of reflection.

*Madrachanaanuchintayaa* – there is no *kriyaa* (action) that does not contain Bhagwan's mercy, compassion, and motherly love. The buddhi of people is attached to other things, so they don't understand Bhagwan's kripa in His leela.

Sometimes there is a benefit when you get *viyoga* (separation). Sometimes there is a benefit in somebody's death. To be a Sanyasi, lead a life of renunciation, and live all alone is also Bhagwan's kripa.

I once ran away from home to go to Chitrakoot. On the way I met a gentleman I knew. He asked me, 'Are you going alone, or is anyone with you?'

'I am alone, and my Bhagwan is with me,' I replied.

When we are with other people we don't become aware of the presence of Bhagwan. It is only when we are alone that we realize He is there, and He helps us. I have been given food where there is no chance of getting anything to eat. I was walking, hungry, when a stranger called out to me, and gave me food.

The one who has given you your mouth, your shareer, and your stomach is the one who has given you food. Every action of yours is noticed by Bhagwan. See His compassion in whatever happens in your life.

*Tatte`nukampaam susameekshamaano bhunjaana e`vaaaatmakritam  
vipaakam,*

*hridvaagvapubhirvidadhannamaste` jeeve`ti yo muktipade` sa  
daayabhaak.*

(Your mercy, Your Grace is showering continuously. We don't have to wait for it; we have to recognize it. We should enjoy whatever You send, with humility of heart, speech and body. A person who lives this way is heir to the path of mukti.)

See His kripa as you experience the fruits of your good and wrong karmas. Bow down to Him with your hriday, speech and body. A person who does this is entitled to the state of mukti.

No human being is the karta of anything that happens in the world. The Ishwara is the karta. When you abuse someone the abuse goes straight to the Ishwara.

A renowned Pundit told me something once. I did not agree with what he said. 'Some foolish person has said this,' I said. The Pundit named my Guruji as having said it. At once my feeling changed. 'Then, it is correct,' I said.

The Punditji said, 'You first gave an abuse, and now you say it is correct!' This is how we believe our actions to be done by others, and abuse them.

The one who gives us rice pudding also gives us chutney and pickles. The other flavors enhance the flavor of the sweetmeats. In the same way, Bhagwan sends us insults, dukha, want, and disease etc to break our pride.

Janamashtami is the time of Bhagwan's Avatar. Sharad Purnima is the day He did the Maha Raas. Similarly, Ramnavmi, Shivratri, etc are times for thinking about Bhagwan. The holy dates of ekadashi, dvadashi, and pradosh etc come every month. Ayodhya, Vrindavan, Varanasi, and other places are reminders of Bhagwan.

Sant Gnaneshwara, Eknath, Tukaram, Narsimha Mehta, Surdas, Tulsidas, Guru Nanak, Alwar, Nayanar, and other Sants were sent to this earth by Bhagwan in His infinite Grace, for our *kalyaana* (spiritual good fortune).

Bhagwan has given us a hriday so that we can have prema for Him. He has given us buddhi so that we can think about Him.

You should note down how much time you give to society and other people, and how much time you give for the Ishwara. If you give eight hours for yourself and your family, and two hours to society, give two hours for the Ishwara, also. What kind of a jeevan is it that is spent entirely in selfishness?

Bhajan can be done not only with the hands and tongue, but also with the feet. There is a good Mahatma who does not speak. However, he does not keep sitting all day. He has made a miniature Govardhan Parvat of about five or seven yards. He does a hundred and eight *parikramaa* (circumbulations) of it every day. This is doing bhajan with his feet. The walking also keeps him fit. Do any kriya, but the bhava of the hriday should also be that you are doing it for Bhagwan.

Do something for Bhagwan with your hands. Do japa, paatha, or katha. Garland His idol. Do puja or parikrama. It is gross ingratitude if you don't do anything for the one who has given you your shareer, hriday,

buddhi, family, happiness, etc. You have so much to give your children, husband or wife, and your own shareer; but nothing for the Ishwara?

Bhakti is when you see Bhagavad-kripa in everything situation, and dedicate your jeevan to Bhagwan. See the Ishwara, who is alert night and day, to protect you. Desire the Ishwara instead of wealth. Wealth comes from *prarabdha* (the fruit of good and wrong actions of the past life).

Your heir wants that you should hand over your keys to him. He says, 'My father is old now, He should do bhajan. Why does he remain involved in business?'

The one you love the most, to whom you want to leave all your possessions wants them quickly. You are trapped in moha. All the things in this world are subject to destruction. It is certain that you will be separated from them one day.

A gentleman was sitting, reading a newspaper, and he passed away. A healthy man was doing some work. Suddenly he found he could not see. He had turned blind. There is no way of knowing how long the vishays will stay, or when the indriyas will stop functioning. Nor can we know how long the mana will like what it likes at present. There is no saying how long the shareer will stay alive.

This shareer is the house of pleasure and pain. It is perched precariously on an overhanging bank of a fast flowing river. It is no sign of wisdom to start to dig a well after your house is on fire! You can put out the fire only if a well is ready at hand. Therefore, make your preparations in good time in your life.

Bhakti has two sons – Gnan and Vairagya. The more firmly bhakti is established in your hriday, the greater the vairagya you will have for the sansara, and the greater your Gnan about Bhagwan.

You have a waterproof watch that is also shock-proof. It does not stop working if it gets wet or falls from your hand. Why don't you keep your hriday and your brain protected? The security of your emotions and thinking is that you keep them at the feet of Bhagwan. If you attach your hriday to the sansara you will get dukha.

*Jaataviraaga aindriyaad* – if you attach your chitta to Bhagwan's feet you will not be bound by the people and the bhoga you have known and heard about. You will get vairagya for them.

Vairagya does not mean aversion or disgust. Don't have disgust for anyone, but don't have raaga for anyone either.

*Chittasya yukto grahano* – your mana should be in the palm of your hand. You may wear the best of clothes and adorn your shareer; vairagya does not mean wearing torn or dirty clothes. There is no need to arouse disgust in anybody.

*Bhooshitoapi chare`d dharmam na lingam dharmakaaranam.*

Vairagya does not come from wearing saffron robes or applying ash. Vairagya comes when the hriday is immersed in the rasa of Bhagwan's bhakti.

*Jaun mohin raama laagate` neeke`,*

*taun shatarasa navarasa anarasa hvai hvai jaate` saba feeke`.*

If you have prema for Bhagwan everything else in this world becomes insipid in comparison.

Keep the stick of *vive`ka* (discrimination) in your hand. Don't give your mana the freedom to say, eat, or do whatever it wants. If a man has no control over his tongue, hands and feet, is he an animal or a human being?

One man boasted, 'Whatever can be swallowed is food for me.' This is animalism. The river keeps flowing. If it gets flooded it sweeps away the villages on its banks. This is not the *vignaana* (acquired knowledge) of humans; it is the work of Prakriti. The vignan of humans is to control floods by building a dam and canals to divert the water of the river, and use the water well.

The stream of your mana flows continuously. Is it *manushya-dharma* (the right behavior for humans) to let the mana go and merge into the salty sea of vishays?

One Raja proclaimed, 'I have a she-goat who is always hungry. If anyone can fill her stomach I will give him half my Kingdom and my daughter's hand in marriage.'

Many people came. They fed lots of good fodder to the goat, but when the Raja tested her with green grass she would extend her mouth to eat it. The Raja would say, 'Her stomach is not full yet. You failed in filling her stomach, and you have come for half my Kingdom? You are a fool! You will be put into prison!'

Many men went to prison this way. Then, a middle-aged goatherd came. 'Give the goat to me,' he told the Raja. 'I will ensure that her stomach is filled and bring her back.' He took the goat to his hut. He

spread a lot of fodder before her. Every time she reached out to eat it, he would hit her on the face with a stick. When the goat became afraid of the stick he hid the stick behind his back. As soon as she reached for the food he would hit her again. As a result the goat would not go near the fodder when he was present.

The goatherd took the goat to the Raja. The Raja tested her by offering green grass, but the goat kept away from it because the goatherd was present.

The goatherd told the Raja, 'I want neither your Kingdom nor your daughter. Please release the men you have put into prison.'

The mana of a human being is like a female goat. It gets tempted by the things it sees. The stick of vivek is needed to keep it disciplined. Don't let it loose like an animal.

Bhagwan has given us hands so that we don't have to put our mouth to the plate to eat. In the same way He has given us the right understanding to keep the mana under control, to make the mana and the buddhi *shuddha* (pure).

It is not very difficult to restrain the mana. You can sit in solitude with your eyes focused on one spot. It is nothing very great to stop your mana from going into the sansara. The great thing is to attach the mana to Bhagwan. Bhakti means attaching your mana to Bhagwan.

When you get the same pleasure from Bhagwan that a lustful man gets from a desirable woman, or a greedy man gets from wealth, that is Bhakti.

One *daasee* (serving woman) was serving a Rani. Her son had gone to foreign lands to earn money. When he returned home he saw a heap of little shining objects in a corner of his mother's room. There were small bits of gold and silver, pearls and diamonds, etc.

'I managed to bring home four thousand rupees after working hard for four years!' he thought. 'Mother has accumulated so much wealth by herself!' He asked his mother, 'How did so much wealth come to your house?'

The mother said, 'The Maharani I work for does not use any ornament that breaks, or a garment that tears. She tells me to take them. This is the pile of those things.'

'I cannot earn even a small portion of this wealth by working all my life!' said the son. 'Take it all', said his mother. 'It is of no use to me.'

'I don't want the wealth,' said the son. 'What would that Maharani be like, whose ornaments are so gorgeous? Please help me to get the darshan of this generous Maharani.'

The riches of this sansara are just a glimpse of tiny fragments of the Ishwara's sweetness. There seems to be sweetness in women and men. Don't get caught in this trap.

*Saishaaaanandasya meemaansaa bhavati.*

This is the *meemaansaa* (enquiry; examination) of anand. The *paramananda* (supreme joy) – a trace of which fills the world with anand – is what we should try to obtain.



The hriday of a human being never remains empty. It may be empty during a Samadhi, but that is for a limited period of time; and even this is not accepted by Vedanta.

The *niraakaara satta* (formless existence), *nirvishaya gnaana* (knowledge about that, which has no attributes), *bhokta-bhogarahita aananda* (the joy that is free of the one who enjoys – that joy which is enjoyed without sense organs) do not come into the hriday. It is the nature of *vritti-gnaana* (the knowledge of the vrittis) that it keeps some vishay within itself. It is the nature of the hriday to have prema for someone. It is the nature of Gnan to show vishays. It is the nature of the *satta* (existence; substance) to take on forms and be seen.

People who want to empty the hriday and keep it empty have *aasakti* (infatuation; worldly attachments) for wealth, family, a good name, or their own shareer. Therefore, you should be wise and fill your hriday with Bhagwan. Then, the sansara will not come into your hriday. As soon as your hriday becomes attached to Bhagwan, the raaga-dvesha of this sansara will leave it. Then you will see Bhagwan in every particle and every moment. Then, the gunas (Sattva, Raja, and Tama) of Prakriti will create no more obstacles for you.

*De`vaanaam gunalingaanaamaanushravika karmanaam,*

*sattva e`vaikamanaso vrittih svabhaavikee tu yaa.*

*Animittaa bhaagavatee bhaktih siddhe`rgareeyasee,*

*jarayatyaashu yaa kosham nigeernamanalo yathaa.*

(3. 25. 32)

The indriyas that are recognized by each of the gunas should be understood from the Guru. Then they should be applied in the *saadhana* (method used for spiritual progress) as taught by your Guru, to remain steady in the natural *sattvamayee* (filled with Sattva guna) tendency of the mana.

This will help you to obtain *nishkaama* (free of worldly desires) Bhakti. This is the greatest success. This Bhakti destroys the accumulated *sanskaara* (subtle subconscious impressions) in the same way as the *jatharaagni* (fire in the stomach) digests the food we eat.

*De`vaanaam gunalingaanaam* - where does Bhakti begin?

Bhakti means to turn your mana away from darkness and attach it to the light.

How can Bhakti come into our jeevan?

The indriyas absorb the vishays – they are Devtas. The ears absorb sound, the skin absorbs texture, the eyes absorb appearance, the tongue absorbs taste, and the nose absorbs smell. Don't leave your indriyas free to absorb vishays. Don't let them go beyond what is accepted as proper by your Guru, your Sampradaya and your society.

I am not suggesting that Muslims should live like Hindus, or that Hindus should live like Muslims. What I mean is that the indriyas should be stopped from going beyond what is permitted by the Shastras, Dharma, and Guru of the individual.

The indriyas we have are Devtas who show us vishays. They should have contact with only the vishays that have the sanction of the Dharma and Sampradaya.

When the force of vasana is strong in the mana the person goes on the wrong path. Nobody can do wrong unless carried away by strong vasanas. Therefore, the first step on the path of Bhakti is to stop the indriyas from straying on to the forbidden path.

*Anubhaavo ve`gah, anubhaavo guroopade`shah.*

*Anubhaavo* means the strong current, and also the upadesha of the Guru.

A person uses a torch if he wants to walk in the dark. When the *jeeva* (Atma attached to a body; an individual) comes into the world Bhagwan gives him the indriyas that are like a torch. See with the eyes and then lift your foot and walk. Listen with your ears and then understand with your mana. The ears are meant for obtaining *samajhdaaree* (comprehending correctly; wisdom) that you listen to others and understand the situation properly.

These indriyas are the ones who show us the vishays. Thieves and robbers illuminate others. Do you use the indriyas Bhagwan has given you for good things or bad things? Where do you go with your feet? Who do you work for with your hands? Do you work for the good of others? Do you work for selfish gain? Or do you work for the Ishwara? Or do you work to harm others?

Once, the editor of 'Veer Arjuna' wrote about an accident that happened in America. The fingers of an artist were cut off in an accident. By a strange coincidence, the corpse of an accident victim was brought to the hospital. The fingers of the dead man were attached to the hand of the artist. He began to paint again.

A year or so later, the artist committed suicide. He left behind a note in which he wrote, 'My hand keeps going to the pockets of other people. Even though I don't want to steal anything, I have become a pickpocket. My hand keeps breaking locks and taking things. I have become a thief. I am disgusted with my life.'

On investigating the matter it was found that the dead man had been a well known pickpocket and thief. This is a glaring example of the harmful effects of association.

*De`vaanaam gunalingaanaam* – a Mahatma fell ill once. He was given blood transfusion. Some four or five months later I asked him, 'Was your mana affected in any way by the blood transfusion?'

'Yes,' he answered. 'I did not experience any excessive agitation, but the transfusion certainly created some mental disturbance.' Therefore, if a person doesn't improve his own sanskaras they will not be improved.

The first point is to keep your shareer fit. If the shareer becomes unfit nobody will look after you for long – neither son nor father; neither husband nor wife.

The second point is that you should not develop a habit of being idle. Some people may like it at first, but they will not stay with you for long. So, you should always be active.

One Sant told me, 'Wherever you stay, make yourself useful. Work in such a way, and work so hard that they feel they can't manage without you. They should feel that they need you. Don't stay anywhere as a burden on anyone.'

The rule for staying anywhere is to be useful, hardworking, and cooperative.

The third point is that you should not spend lavishly on bhoga and comfort. You should spend only what is needed for your sustenance. You should not be dependent on taste and other pleasures. You should not be selfish in taking the food you like, leaving others to eat what is left.

When you have prema for Bhagwan you should not become dukhi for any worldly factor. Build up the capital of Bhakti and prema in your hriday.

Live the way a clerk of a large-hearted Seth (wealthy businessman) lives. The clerk knows that the Seth will be pleased if he gives five rupees in charity. A *kahaara* (water-drawer) lived at Shri Udiya Babaji's ashram since the time it was built. At first he was given five or ten rupees to go and buy vegetables for the ashram. Sometimes he came back empty handed. 'Baba, let only dal-roti be cooked today. There will be no vegetables,' he would say.

Baba would ask, 'Why? What happened?'

The kahar would say, 'I saw a poor man who needed clothes. He was ill and he was hungry. I gave him the money. Please deduct it from my salary.'

Baba would smile. 'Give him ten rupees more,' he told the cashier. Then he told the kahar, 'Take them. After all, money is meant to be given to the poor.'

A person who serves a large-hearted man also becomes large-hearted. Become the servant of the Ishwara. Then, if *dosha-durguna* (faults-bad tendencies) remain in you, it will be to the discredit of the Ishwara.

*Vanchaka bhagata kahaayi raamake`,*

*kinkara kanchana koha kaamake`.*

(People who don't have bhakti say they are the servants of Rama, but actually they are servants of kama.)

Therefore, keep your lifestyle according to the teachings of your Guru, Shastra, and Sampradaya. Follow the habits of bathing, eating, and living as ordained by your sampradaya. This will curtail the wayward habits of your mana.

*Sattva e`vaikamanasah* – following a daily routine increases Sattva guna in your life.

Somebody asked, 'Why should we do Bhagwan's puja?'

*Animittaa bhaagavatee bhakti* – don't do *sakaama* (with desires) Bhakti of Bhagwan. When you say, 'Bhagwan, make my son free of disease', are you a bhakta of Bhagwan or are you a bhakta of your son?

Do you do Bhakti to increase the wealth in your safe, and the stocks in your shop? What is your reason for wanting Bhagwan? For yourself, or for becoming His? Bhaktas do, sometimes, ask for a favor from Bhagwan. When He grants them their wish, their faith in Him is strengthened. However, do you want to keep Bhagwan in the examination room, and test Him all your life? If not, why do you ask for things every day?

Do Bhagwan's Bhakti without desiring anything from Him. This Bhakti is greater than Moksha. The Jain Darshan (philosophy) says, 'Don't give trouble to anybody. Not only that, pour your compassion over those who are dukhi.' Compassion is for those who are suffering. Whenever you see someone who is dukhi have *karunaa* (compassion).

The Advaita-Vedanta (principle of the non-dual Brahman who is the substratum of all that exists) says, 'Give only anand to all. Give anand to the dukhi and the sukhi. Experience this whole creation as a form of anand.'

*Aanandaaddhi imaani bhootaani jaayante`.*

All beings are created from anand.

*Aanando brahma iti vyajaanaat.*

*(Taittareeya Upanishad)*

Know that anand is the Brahman.

Bhakti is greater than mukti – *siddhe`rgareeyasee* – because it is not our own mukti. Prahlad told Nrisimha Bhagwan:

*'Naitaan vihaaya kripanaan vimumuksha e`kah.*

Bhagwan! I won't go alone to Vaikuntha, leaving behind all these dukhi people.'

*Jarayatyaaashu yaa kosham* – I have collected good and bad sanskaras over many births. How can these sanskaras be burnt to ashes?'

Bhakti will burn them to ashes. On the one hand Bhakti gives prema for Bhagwan, and on the other hand it burns our karma-sanskaras to ashes.

The gopi says:

*Sakhee me`re` shyama lagyo ee sanga dole`.*

‘Krishna is always with me, whatever I do.’

All her sanskaras vanished.

Experience Bhagwan on the ground, in water, in the sky – everywhere! Wherever you are – at home, or outside – experience Bhagwan, and become *nirbhaya* (without fear). You are not born to be afraid. You feel afraid when you forget Bhagwan.

*Jarayatyashu yaa kosham nigeernamanalo yathaa.*

Just as the fire in your stomach is necessary to digest the food you eat, Bhagwan’s Bhakti is necessary in life. Here, *jarayati* means, to digest. Are there vasanas in your mana or not? It is vasana that prompts a very great support for our life.

When milk is heated it begins to rise. Then it is stirred and a little cold water is sprinkled on it. Sometimes it is taken off the flame. Similarly, when the mana comes into a youthful state and physical desires awaken, it is necessary to find methods for curtailing its surge.

The impurities in the hriday are removed when Bhakti comes into it. No unclean vasanas remain in it. Kama-krodha are quieted. The vrittis become thickened and sweet. The form of Bhagwan is created in them.

Breaking the vrittis’ attachment to the world, making them sweet and thickened, and taking on the form of the Brahman and never breaking again – these states of the chitta is achieved by Bhakti. Only Bhakti makes your jeevan like this.



You must be watchful and see whether your Beloved, and He alone is in your hriday, or whether anyone else is also in it. If only your priya (dear one) is in your hriday, it becomes *madhura* (sweet). Now, it is fit for being offered as bhoga to Bhagwan.

Bhaktas whose hriday is shuddha are *vilakshana* (extraordinary). Their traits are:

*Naikaatmataam me` sprihayanti ke`chit matpaadase`vaabhirataa madeehaah,*

*ye`anyonyato bhaagavataah prasajya sabhaajayante` mama paurushaani.*

(3. 25. 34)

‘There are some bhaktas whose common attachment for Me induces them to talk to each other about My deeds. Their mana is always attached to the leelas I have done. They serve only My feet with great love. Furthermore, they want only to be engrossed in serving Me. They don’t want to merge in Me, or even obtain Moksha.’

*Naikaatmataam ye` sprihayanti* – a person who is a Sant does not want to become one with Bhagwan.

The Guru is entitled to tell his disciple, ‘what you are, is what I am (the Atma)’. The disciple does not have the right to say this to his Guru. If he does, it is insolence. It is ingratitude.

It is written in the lofty books of Vedanta, ‘Why do you want to be the Brahman? It is because you have doubts about being the Brahman, isn’t it? The desire to be the Brahman is agnan.’

*Na saadhvaitattad brahma yato bhavitumichhasi,  
na samaapnoti taam shaantim yatah shamitumichchasi.*

*(Ashtavakra Gita)*

A person who wants to be the Brahman does not obtain the Brahman.  
A person who wants to obtain *shaanti* (inner peace) does not get shanti.

Mukti, shanti, is our swarup. When you consider it to be separate from you, and call out to it, it feels offended. A Sant does not need to desire the Brahman, mukti, or shanti; they are his own swarup. This is why a Sant has no wish to merge into the Ishwara.

Then, what do Sants do?

They do Bhagwan's seva.

Bhagwan Shankar lives on Kailash, amid the snow. Bhagwan Narayana lives in the sea of amrita. They leave their abodes to come into your hriday, and you have lit a fire of dvesha in it for them?

*Matpaadase`vaabhirataa madeehaah* – there should be an inclination for serving the feet of Bhagwan.

*Sabake`mamataa tyaga batoree, mama pada manahin bandha doree.*

(People have many strings of vasanas in their hriday. The vasanas should be gathered up to make rope, which is tied to My feet.)

Even if you don't serve anyone else, you certainly do seva of your own shareer! How much time do you spend in bathing, dressing, and putting

on ornaments, etc? Do a little seva of someone else, too. Take out some time for the Ishwara. Obey the commands He has given you.

*Anyonyato bhaagavataah prasajya* – a group of bhaktas start talking about Bhagwan's deeds whenever they meet.

I have seen four bhaktas gather in one place. One of them said, 'I have thought of one name of Bhagwan. It contains the letter 'r'. Can you guess which name it is?'

The other three began to guess. 'Rama, Raghupati, Raghunath, Raghav, Ramapati, Radharaman, Giridhar, Damodar.....'

The man said, 'The name in my mana is Murari.'

For that duration, the other three searched their memory for Bhagwan's names that had an 'r' in it. Then, one of the others said, 'I have thought of a *vastra* (garment) of Bhagwan in my mind. Can you guess the color of the garment Behariji wants to wear today?'

His companions began to guess, 'Yellow, blue, red.....' This chintan is excellent.

One man said, 'Bhagwan went to the house of a gopi. Guess which gopi it was.'

The others began to guess, 'Shri Radha, Chitra, Chandravali, Rangadevi, Lalita.....'

'He went to Padmavati's house.'

Bhaktas talk about such things and keep their mana connected to Bhagwan.

Shri Radha said, 'Shyam Sunder, Your name is getting a bad reputation in the village.'

Shyam Sunder asked, 'What?'

'People are saying that Your mother doesn't give You enough to eat, so You remain hungry and go to other people's houses and steal food. When the gopis come to catch You, You run away. Are You a coward, or are You a weakling?'

Shyam Sunder said, 'If you tell Me to, I will show the whole village how strong and fearless I am.'

'Yes, show them!'

'Do you want me to show only you, or do you want the whole village to see?'

'I want the whole village to see.'

When Shyam Sunder lifted up the Govardhan Parvat, Radharani's mother, Kirtida, began to praise Him. 'This son of Nanda is fearless! He is immensely strong!'

This is how a bhakta's thoughts dwell on Bhagwan's deeds and His leelas, attaching his mana constantly to Bhagwan.

*Naikaatmataam me` sprihayanti* – a bhakta doesn't do Bhakti to save himself from Narak or to obtain Swarga. In our Dharma it is considered a very common thing to obtain Swarga and save ourselves from Narak. In the Hindu Dharma Moksha is the highest achievement in life. The Sants, however, don't want even mukti from Bhagwan. One bhakta said, 'Let Bhagwan stand before me, and I delight in doing His darshan.'

Another bhakta said, 'It is not like that. Bhagwan should take delight in looking at us. I want to give sukha to Bhagwan.'

A person who has vasanas wants that even Bhagwan should do what he wants! A bhakta wants to give sukha to Bhagwan; he does not seek his own sukha. What he wants is, 'I should have such beauty, sweetness, fragrance, and tenderness that Bhagwan sees me and feels pleased. He should feel sukha when He sees me.'

Bhagwan told Harivanshaji, 'You have a lot of love for Me. You have become an Acharya (Teacher), and you uplift the jeevas. You became My *sakhi* (lady friend) and *vanshee* (flute), and do My seva. My brother, what do you want?'

Acharyaji said, 'What do You think?'

'I will give you bhoga, siddhis, or whatever you want.'

'*Alam vishayavaartayaa* – stop talking about these vishays! Don't talk about them again!'

'Take the Gnan of all the Vedas,' offered Bhagwan.

'*Vrithaa shrutikathaashramah* – Your saying this is also a wasted effort. What will I do with studying and obtaining Gnan? It is You who are the essence and entirety of everything. *Vata bibhe`mi kaivalyatah* – I am afraid of that loneliness.'

'Shall I make you *leena* (immersed) in My bhajan?'

'*Pare` cha bhajanonmadaa yadi shukaadayah kim tatah* – Shri Shukadevji and other bhaktas were always engrossed in bhajan, but what is the benefit? *Parantu mama raadhikaapadaraje` mana majjatu*

– I want that my mana should be immersed in the dust of Shri Radharani's lotus feet.'

*Taate`je`hari-bhagata sayaane`, mukti niraadari bhagati lubhaane`.*

(That is why the clever bhaktas of Hari disdain mukti and ask for Bhakti.)

*Naikaatmataam me`sprihayanti* – Bhakti does two things. It connects us with Bhagwan, and it detaches us from the sansara.

When Bhakti results in our getting vairagya because of having no other desire except Bhagwan, there is no question of talk about wealth and bhoga. Even the Dharma that gives Swarga-Vaikuntha etc is no longer of any interest.

There are four *purushaartha*. (Purushartha means primary human goals. Artha, meaning worldly gain; Dharma, meaning rituals for spiritual benefit; Kama, meaning the fulfillment of worldly desires; and Moksha, meaning, release from the cycle of rebirth.) Of these, Artha is for getting worldly sukha.

There is a story in the Mahabharata. One Brahmin began to do the *aaraadhanaa* (worship) of a Yaksha (a class of demi-god) for wealth. The Yaksha manifested before him. 'Don't ask for wealth,' he advised. 'It contains only dukha. It makes even your own people your enemies.'

The Brahmin was not convinced. 'All right,' said the Yaksha. 'Come with me.' He took the Brahmin to Narak. The Brahmin saw the great suffering of the people there. 'Who are all these dukhi jeevas?' he asked.

The Yaksha began to give the history of the different people. 'This group obtained wealth but did not give Brahmins their share. This man was a Raja; so was the man next to him. They got wealth but did not use it to do Dharma. This man is here because he got wealthy by cheating others. This man came here because he spent his money in the wrong way. That man considered the Ishwara's wealth to be his. These others.....'

'Enough! Enough!' cried the Brahmin. 'I have understood the consequences of wealth.'

'A person who obtains wealth but doesn't do the Ishwara's puja, serve society, do Dharma, look after his employees and family, render aid to the poor, or for those who fight for the Country, for those who protect the ancient teachings, doesn't support those who spread the principles of good behavior, Bhakti, and Gnan goes to these Naraks,' explained the Yaksha. 'All these people were wealthy when they lived on the earth.'

The Brahmin said, 'I don't want wealth; I want Dharma.'

*Dharme`shu param sukham.*

(The highest sukha is obtained by Dharma.)

This is the state of the Artha Purushartha.

A person who is engrossed in the Kama Purushartha does not bother about other people. Vanity is increased in a person who becomes excessively involved in activities related to Dharma. A person who desires Moksha is not able to develop prema for Bhagwan. He wants to be free, and get a pension.

For a premi there is no need to open a Bank account, get bhoga, or Moksha. All he wants is:

*Je`hi je`hi jonee karamabasa bhramaheen,  
tahan tahan naatha de`hu yaha hamaheen.*

*Se`vaka hama svaamee siyanaahoo,  
hou naatha yahi naata nibaahoo.*

(Whichever forms I am born in as a result of my karmas, O Nath, please grant me that I am the servant of Sitaji's Nath.)

*Naasthaa dharme` na vasunichaye` naiva kaamopabhoge`,  
yadbhaavyam tadbhavatu bhagavan poorvakarmaanuroopam,  
e`tad praarthaye` mama bahumatam janmajanmaantare` api,  
tvatpaadaambhoruha yugagataa nishchalaa bhaktirastu.*

'Bhagwan! I want neither Dharma nor great wealth, nor the fulfillment of any worldly desires. Whatever is ordained by my past karmas will happen. What I pray for is that Your lotus-feet stay in my hriday, birth after birth, and I have unwavering Bhakti for them.'

Do you speak the truth even when it goes against your worldly interests, or do you lie? Would you tell lies if you had *aasthaa* (belief) in Dharma? You don't have belief in Dharma, but do you have belief in wealth? If you keep spending money for your sukha and bhoga, where is your astha in wealth? There is no astha in kama-bhoga. Would you indulge in bhoga if the fear of disease was real for you?



Therefore, a bhakta prays, 'Let my love for You be maintained in this birth and in future births. I want to have prema for You even at the cost of the whole world.'

A girl stood weeping in a corner in Vrindavan. A Sant saw her as he passed by. 'Who are you?' he asked.

'Why do you embarrass me by asking the name of this sorrowful girl?' she asked.

'What great dukha do you have?'

'I am Mukti (Moksha),' she said.

'In that case you are a person of great good fortune,' said the Sant. 'Lakhs of people want you.'

'Here, in Vrindavan, it is my *durgati* (misfortune; downward movement). I go to the huts of Mahatmas and knock at their door. Nobody opens his door to me. The Mahatmas here are eager to get Bhakti that stays in Vaikuntha. Nobody even looks at me.'

A bhakta does not want Moksha; he wants to be born and get Bhakti in every birth.

The fruit of serving Bhagwan's lotus-feet, obeying His commands, and attaching your mana to Him is that you get Bhagwan's darshan.

Many people say, 'Bhagwan is only a figure imagined by our mana.' I ask them, 'Is this sansara you see also a *kalpanaa* (imagined object), or is it real? If Bhagwan is seen as clearly as this sansara, how can you say that that He is a kalpana of the mana?'

What such people mean to say is that men, women, wealth and sansara are real, but Bhagwan is an imagined object! A person who says this is false.

Neither is the kalpana of notes false, nor the bhoga, nor this sansara; give up only the kalpana that removes the *saadhanaa* (effort for spiritual progress) that removes the kalpana that removes the kalpana of worldly objects?

By depriving yourself of *saadhana* (method of spiritual progress) you become an ordinary animal. Animals don't do *maalaa* (ritual chanting with prayer beads) either! How do you uplift yourself if you let go of sadhan-bhajan?

When someone makes you give up *naama-japa* (chanting Bhagwan's name) and bhajan, what does he give you? He is not your well-wisher. He wants to derive some benefit from you. Be wary of him.

There remains the point about the kalpana of the mana. This also has to be done. You mistake a coiled rope for a snake, and tremble with fear. Somebody tells you that it is not a snake, it is a garland. Then, *vive'ka* (discrimination) awakens in your mana, 'Let me investigate what it actually is.' Then you get the knowledge that it is a coiled rope.

In the same way, when you use the sankalpa of the mana to get the *pratyaksha* (direct experience) of Bhagwan, you will experience that the sansara is a kalpana of the mana.

Therefore, if you have the money and items, time, and some place in your home keep Bhagwan's murti there. Go on doing something for Him every day.

*Bhaava* (feeling, love and reverence) is created by a combination of *vastu* (object) and *kriyaa* (action). If you think in your *mana* that you have given *daan* of a hundred rupees, your *bhava* will not be created. The feeling of *daan* will come only if you actually give money to a needy person.

In the same way, the *bhava* of doing Bhagwan's *seva* is created by the combination of *vastu* and *kriya*. The *murti* is an *aalambana* (support) for *bhava*, in the same way as *vichar* of the letters O-U-M are for understanding Vedanta. Therefore, have staunch faith in your Guru and the *Shastras*, and walk on your chosen path unwaveringly.

Bhagwan's *darshan* is obtained. When a *bhakta* has no desire for even *mukti*, Bhagwan comes to find out what he wants.

Bhagwan comes and says, 'Come; I will take you to My *dhaama* (realm). I will take you to *Goloka*.'

The *bhakta* says, 'Bhagwan, I am happy where I am.'

'All right; become a participant in My *sabhaa* (Court). Wear garments and ornaments like Mine.'

The *bhakta* does not accept this offer.

Bhagwan says, 'I will keep you in My house, close to Me, as My personal attendant.'

The *bhakta* says, 'I am in Your house even now. I am Your servant. I am close to You.'

Bhagwan says, 'All right; come – you and I will become one.'

‘Please have compassion on me,’ says the bhakta. ‘I have no need to be one with You!’

‘Then, what do you want?’

‘Let some seva of You be done through me, Prabhu! Let me press Your feet, let me fan You. Let my whole individuality be used for Your seva.’

Then Bhagwan manifests in a divine form before His bhakta.

*Pashyanti te` me` ruchiraanyamba santah prasannavaktraaruna lochanaani,*

*roopaani divyaani varapradaani saakam vaacham sprihaneeyaam vadanti.*

(3. 25. 35)

‘Mother, such bhaktas get a darshan of My smiling face, the rosy soles of My feet that give varadaan, and My beautiful divine form. They also talk to Me about their eager desire.’

‘*Pashyanti te` me`* - I meet the person who does not want anything.’

The Ishwara is obtained by a person who has no fear that he will go to Narak; nor does he desire Swarga. There is no wish in him to obtain anything after his death. If you want to get something after you die you will certainly get *mrityu* (death) on the way!

*Jo sira kaate` hari miley, to hari leejiay daura.*

(If you can get Bhagwan by cutting off your head, run and get Him quickly!)

The Ishwara, however, is not obtained by just cutting off your head; by dying!

*Binaa pre`ma reejhai nahin tulasi nanda-kishore.*

(Tulsidas says that the son of Nanda is not pleased unless He gets prema from you.)

Once, a nail went into the foot of a wild elephant in a forest. The elephant limped along, trumpeting in pain. A woodcutter saw it. He gathered courage and went closer to the elephant. He saw the nail and pulled it out. They both went on their way.

Some years later, the elephant was caught. It was trained and kept in the stables of the Raja. The woodcutter was also caught for some offence. The Raja ordered the woodcutter to be trampled to death by an elephant. By chance, the elephant chosen to do this was the same elephant the man had helped years ago. It recognized the man. Instead of trampling him to death, it lifted him up with its trunk, and placed him on its back!

Even animals love the people who love them. To want revenge from the Ishwara is not acceptable.

Shri Krishna says:

*Nijaangamapi yaa gopyo mame`ti samupaasate`,*

*taabhyah param na me` kinchinnigoodha pre`mabhaajanam.*

*(Bhagwat)*

‘The gopis dress up elaborately and look after their shareer; they apply oil and beautifying pastes on their face and body. They do this with the

thought, “This shareer is dear to Shri Krishna. It is His, not mine; it belongs to Him.” There is none who is dearer to Me than the gopis.’

Mukti is for saving ourselves from dukha, to release us from repeated births and deaths, and make us lose the feeling of *parichhinnataa* (being a separate entity).

Prema is not for getting sukha; it is for giving sukha to Bhagwan.

Bhagwan Himself becomes a bhakta of such bhaktas – *bhagavaana bhaktabhaktimaan*.

The Atma that is revealed by the removal of avidya is the swarup of mukti. However, those we call Gnanis have indriyas and a hriday. Therefore:

*Aatmaaraamaashcha munayo nirgranthaa apyurukrame`*,

*kurvantlyahaitukeem bhaktimitthambhootaguno harih.*

*(Bhagwat)*

There are such gunas in Shri Hari that even the *aatmaraama* (content in the bliss of the Atma), *nirgrantha* (unfettered by worldly considerations), great Gnanis and Munis do the bhakti of His form, without wanting anything from Him.

Bhagwan thinks, ‘My bhakta lets go of everything and does My seva.’ He gives Himself to His bhakta. He says, ‘I am dancing, you look at Me. I am playing My flute, you listen.’ Bhagwan begins to give pleasure to His bhaktas.

*Pashyanti te` me`* - this shareer, made of past karmas and the *pancha bhoota* (the five elements) is only for the jeeva; not for the Ishwara.

Therefore, the Ishwara does not become a karta. Since the Ishwara is not a karta, no karmas are attached to Him. And, since He doesn't do any karma, there is no possibility of His getting a shareer that is a consequence of vasanas for karmas.

A jeeva gets a shareer of the pancha-bhoota according to his karma-vasanas. The karmas and the sanskaras accumulated in previous lives results in the *prarabdha* (pleasure and suffering that are a result of good and bad karmas) of his shareer. This prarabdha attracts the pancha-bhoota to create the present shareer of the individual. The shareer of a jeeva is born according to his past karmas. It grows, ages, changes, becomes dukhi and *paraadheena* (dependent on others).

The body of the Ishwara is not like that of a jeeva. In it there is no karma, no *kartaapana* (feeling of being the doer), no pancha-bhoota, no *janma-marana* (birth-death), no coming and going. The Ishwara's body is *chinmaatra* (pure consciousness).

In the Gita Bhagwan says:

*Janmakarma cha me`divyam yo ve`tti tattvatah,*

*tyaktvaa de`ham punarjanma naiti maame`ti soarjuna.*

'Arjuna! My janma and karma are divine. A person who knows the essence of this does not get a new shareer after leaving the one he has. He comes to Me.'

Humans do the vivek of the pancha-kosha (the five imagined subtle sheaths that cover the Atma within). The sequence is, the gross body is called the Annamaya Kosha. It is made of the pancha-bhoota according to the karma-sanskaras of the individual.

The Pranamaya *de`ha* (subtle body) is the activating power. The Manomaya Kosha has *sankalpa-vikalpa* (resolves-alternatives). The Vignanamaya Kosha is *chintanaroopa* – the form of the intellect, and the Anandamaya Kosha is the feeling of pure happiness.

Bhagwan, however, doesn't have the different Annamaya, Pranamaya, Manomaya, Vignanamaya, and Anandamaya Koshas. His shareer is *che`tana* (consciousness); nothing but chetan.

Even Bhagwan's *charana* (divine feet) have the power to smell and taste, speak and hear. It is written in the Brihad Brahma-Samhita:

*Yasye`ndriyaani sakale`ndriyavrittimanti.*

Every indriya of Bhagwan has the power of all indriyas because there is no *aavarana* (covering that hides) of *jadataa* (inert matter) in the shareer.

*De`ha-de`hivibhaagoayameeshvare`na pravartate`.*

There are no divisions of *de`ha* (the shareer) and *de`hee* (owner of the shareer) in the Ishwara. It is only the jeevas who are bound to the *jada* (inert) body, who think about the *idam* (this) and *aham* (I) as being different. The Ishwara's form is *divya* (divine) – Bhagwan assumes an extremely attractive form when He comes.

He says: '*Hum bhaktanake`bhakta hamaare`* - I belong to My bhaktas, and they belong to Me.'

There is no *abhimaana* (pride; vanity) in Bhagwan, so He becomes everybody's. He has no pride of being the Swami (Master). He sees, 'Which garment, what kind of a crown will My bhakta like?' He assumes the form and dresses accordingly. He does what pleases His bhaktas.



*Prasannavaktraarunalochanaani* – Bhagwan’s rosy eyes are full of love. His smile showers nectar, as though everything belongs to the bhakta; nothing is His!

The Christians and the Muslims believe that a person who lives humbly, with integrity, gets Heaven after death. In our Shastras, however, the fruit of bhakti is not obtained after death. It is obtained here and now, in this very life. You will obtain Bhagwan in this very body.

Just as we get pleasure by talking to each other, Bhagwan gets pleasure when He meets His bhaktas. Then, Bhakti becomes so subtle that it captivates Bhagwan, and He does what His bhakta wants.

Bhagwan manifests before His bhaktas in a divine form. One form is that, which keeps us in the sansara, and one form is that, which frees us from the sansara. That form is divya.

When Bhagwan appears before someone in a divya form, all the indriyas of the bhakta are drawn to it. When He sees that all the indriyas of the bhakta have come into his eyes, He speaks in a sweet voice. All the indriyas of the bhakta go into his ears. Then he inhales the divya fragrance of His form, and his indriyas all go into his nose. The bhakta becomes lost in the bliss of His fragrance.

Bhagwan smiles. He tells the bhakta to ask for a varadaan. He talks about things that are very sweet for the bhakta to hear. The bhakta sees the beauty and sweetness of Bhagwan’s form, sees His munificence, and his prana revels in them.

What happens by Bhagwan’s darshan?

*Tairdarshaneeyaavayavairudaara – vilaasahaase`kshitavaama – sooktaih,*

*hritaatmano hritapraanaashcha bhaktiranichhato me` gatimanveem prayunkte`.*

(3. 25. 36)

‘The mana and prana of My bhaktas will become attached to Me when they see My form, which appears before them. My playful smile, the movements of My eyes, and My sweet voice will entrance them. Bhakti permeates their being in a subtle manner even if they don’t want it.’

Everything about Bhagwan is *udaara* (magnificently generous). An *udaar* person is one who gives his all in all to his Swami.

I went to the house of a millionaire. He gave me a *bhe`nta* (monetary offering) of one thousand rupees. I went to the house of a very poor man. He was so poor that all his wealth consisted of two rupees. He gave it to me. The two rupees of that poor man were equal to the million rupees of the rich man.

A person who does daan of more than he can afford, is *udaar*. A bhakta gives to Bhagwan his *roopa* (appearance), *naama* (name) and his every action.

*Jaake` uramein basa rahee mohanakee muskyaana,*

*naaraayana taake` hiye`, aur na laagata gnaana.*

Bhagwan’s smile brings Him into the bhakta’s hriday and established Him there. He needs no Gnan!

*Yaa anuraagee chittakee, gati samujhai nahin koya,*

*jyon-jyon bheejai syaama ranga, tyon-tyon ujara hoyo.*

(People don't understand the loving inclination of the mana of a bhakta. The more it soaks in the blueness of Krishna's form, the more pure it becomes.)

Those who sit with pride, wealth, and status in their buddhi call themselves Bhagwan's *pre`mee* (a person who has prema). Oh, is he a premi of Bhagwan, or is he a premi of what he is holding on to?

Prema has a special characteristic – everything except the Beloved is let go of.

The same fruit that is obtained by Samadhi in Yoga, by the *vive`ka* (separating) of the Prakriti-Purusha (Nature-the Ishwara) in Sankhya, and by vichar of the non-dual Brahman in Vedanta, is obtained by having prema for Bhagwan.

Do you know what Dharma is?

*'Dharmasya tattvam nihitam guhaayaam'* – the Tattva (essence) of Dharma is hidden in a very deep cave. How will you know it?

Do you know what prema is?

Has anyone ever understood it?

Do you know the Ishwara?

How can anyone know the Ishwara?

Do you know what Gnan is?

Gnani Sants would know Gnan.

Do you know the Atma-Paramatma?

No, I don't.

Then, know that the *vaastavika* (actual) Dharma, vairagya, the Ishwara, and Bhagwan are all one and the same, because how can you distinguish between things you don't know? The agnan about them all is one. Distinction is not established by Gnan or by agnan. *Bhe`da* (distinction) is established by *naasamajhee* (lack of right understanding).

To sacrifice our individual *priyataa* (being dear to another) is the same in Bhakti, Yoga, Sankhya, and Vedanta.

Bhagwan says, 'When My bhakta wants nothing from Me, and his mana-prana become wholly absorbed in My speech, appearance, and actions, Bhakti gives him an extremely subtle *gati* (movement; progress). It makes him very close to Me. Such a bhakta is never destroyed.

*Na karhichinmatparaah shaantaroope` nankshyanti no me`animisho le`dhi he`tih,*

*ye`shaamaham priya aatmaa sutashcha sakhaa guruh suhrido daivamishtam.*

(3. 25. 38)

A person who have considered Me their father-son, Master-friend, Atma-Beloved, and Ishtadev – any bhakta of Mine who is completely devoted to Me – is never destroyed. Even *mahaa-kaala* (invincible Time; death) that destroys all three worlds cannot destroy him.

A bhakta places in Me the love a person places in his Guru, the protective love he has for his son, the friendship for a friend, the benevolence of a well-wisher, and the bhakti for the Ishtadev.'

Eight bhavas are given here simultaneously. 1. Priya. 2. Atma. 3. *Suta* (son). 4. *Sakhaa* (friend). 5. Guru. 6. *Suhrid* (well-wisher). 7. *De`va* (Devta). 8. Ishtadev.

Bhagwan reiterates what He has said, in order to emphasize what He has said.

*Imam lokam tathaivaaamumaatanamubhayaayinam,  
aatmaanamanu ye`che`ha ye`raayah pashavo grihaah.*

*Visrijiya sarvaananyaanshcha maame`vam vishvatomukham,  
bhajantyananyayaa bhaktyaa taanmrityoratipaaraye`.*

(3. 25. 39 – 40)

'I enable those of My bhaktas to cross over *mrityu* (death), who give up their individuality, this sansara, Swarga, and their own jeeva that goes to both the worlds, who give up their *aham* (feeling of being a separate 'I') that is attracted to wealth, animals, house, family, etc, and do single-minded bhajan of Me as being all-pervading.

*Visrijiya saravaan* – the people who give up worldly bhoga and worries, and the feeling of being sukhi and dukhi in *paraloka* (the realms after death) for My sake. They have a firm feeling that they want to stay with Me, whether their body remains or is destroyed, whether they get Swarga or Narak.'

You should create the feeling, 'Whether this shareer stays in the mire of paapa or at the peak of *punya* (spiritual merit earned by doing good deeds), whether the mana burns in the fire of Narak or enjoys the sukha of Swarga depending on its karmas, You are my Atma.'

The gopis say, '*Tvayi dritaasavah tvaam vichinavate*' - Shyam Sunder, we did not die when we were separated from You because our prana has become attached to You.'

Prema does not think of sukha-dukkha or Swarga-Narak for the one who has it; prema thinks of the sukha of the Beloved.

*Manushya* (human beings) have a *poonchha* (tail) attached to them – their wealth, their animals, their house and family etc. A bhakta is one who lets go of all these and does bhajan of the Parameshwara with *ananya* (single-minded) bhakti.

A person, who doesn't do dhyana of any other, at any time, in any place, or any other form, is ananya. Let go of everything for once. Let your mana become the form of Bhagwan. Then, the whole world will also become His form for you. When the hriday becomes filled with Shyam, the entire sansara becomes filled with Bhagwan.

Gnan frees the Atma from all bondage. It destroys the *bhrama* (false understanding) of being a separate entity. *Vritti-gnaana* – the knowledge obtained by mental inclinations – is a Gnan that is like soap. It washes away the dirt of agnan, and is itself washed off. Bhakti is an indelible color of the hriday.

*Taanmrityoratipaarayee* - Bhagwan has said the same thing in the Gita:

*Kaunte`ya pratijaaneehi na me` bhakta pranashyati.*

(O son of Kunti, make a vow that My bhakta will never be destroyed.)

Why doesn't Bhagwan make the vow Himself? Why does He tell Arjuna, 'Arjuna, take a vow that that no bhakta of Bhagwan will ever be destroyed'?

Bhagwan knows, 'I become helpless before My bhaktas, and I break My vow. In just two days time My vow will be broken for Bhishma's sake. Bhishma will make a vow:

*Aaju jaun harihin na sastra gahaun,*

*taun laajaun gangaa-janani ko santanu-suta na kahaun.*

(If I fail to make Shri Krishna take up arms today, it will be a shame for my mother Ganga; I won't be fit to be called the son of Santanu.)

Then, I will have to break My vow to protect Bhishma's vow. People will no longer have faith in My vow. However, if My bhakta Arjuna takes a vow, people will have faith that it will be fulfilled.'

There is a story in the Shiva Purana. There was a bhakta who went to Kailash every day to get Bhagwan Shiva's darshan. However, the doors would be closed whenever he went. He would bow down at the doors, weep and call out, pleading to be allowed to enter. The doors remained closed. This went on for several years.

One day, as the bhakta was going back utterly dispirited, he met Nandishwara (Shivaji's bull) on the way. 'Why are you so unhappy?' asked Nandishwara. The bhakta told him about his grief. 'Go back,' said Nandishwara. 'Stand at the doors and call out, "Nandishwara has sent me. I must get Your darshan today." '

The bhakta did as he was told. The doors opened as soon as he took Nandishwara's name! The point is that Bhagwan does not bother as much about Himself and His bhaktas, as He does about the bhaktas of His bhaktas.

Bhagwan says, 'My bhakta crosses over agnan and mrityu.'

Bhagwan Kapildev is explaining the greatness of the *aaraadhya* (the one who is worshipped). 'There is no other method for crossing over mrityu, except Me.

*Naanyatra madbhagavatah pradhaanapurusheshvaraat,  
aatmanah sarvabhootaanaam bhayam teevram nivartate`.*

(3. 25. 41)

*Pradhaana* (Prakriti) and *purusha* ((the jeeva) are both in Me in the swarup of the Ishwara. I am the form of the entire *aishvarya* (majesty). The intense fear of death that all beings have is not removed except by Me.'

Only the one who bathes in the flowing Gangaji becomes *nirmala* (cleansed). Only a person who sits in the cool moonlight becomes cooled. Only a person who sits in a garden inhales the fragrance. In the same way, only a person who has Bhakti in his life leads a life full of anand and prema. There is prema in his eyes, his walking, his talking, and everything he does. Just as water sprinkles continuously in a fountain, only anand showers continuously in the heart of a person who has bhakti.

The people around such a person are immersed in prema and anand.



In the viewpoint of the Tattva it is Tattvagnan that is of primary importance. Similarly, in the viewpoint of personal life, it is Bhakti that is of primary importance. Our prema has become blocked. Open the door. It is the Paramatma who is in the form of the whole world. All the great Mahatmas – Samarth Ramdas, Gnaneshwara, Eknath, Tukaram, Namdev, Meera, Tulsi, Nanak, Dadu, Kabir, Shankar, Ramanuja, Nimbarka, Vallabh, Ramananda, Vyasa, Vasishtha, and others – have recognized this.

In our life Bhagwan gives us darshan in countless forms every day, but we are not able to recognize Him. If you recognize the Ishwara you will see that He is here, now, and in all the forms you see.

We are not able to see an object that is very close, like the pupil of the eye. The Ishwara is so close to us that we are not able to see Him.

A friend of mine went to the jungle. He began to look for water. He saw a little hollow that had some muddy water in it. 'How did water come into this hollow in this hot season?' he wondered. He put his hand into the hollow and brought out a few handfuls of wet earth. He saw a small spring of water flowing out. It came to be known as the 'Paramhansi Ganga'.

There is prema in your hriday for wealth, son, and family. Connect it to Bhagwan's name. Clean the source of the prema in your hriday – the Ganga of prema will begin to flow.

Adopt a lifestyle in which everything you do is done for Bhagwan. Speak for Bhagwan, dance and sing for Him. Do His dhyana. Develop a relationship with Him, and start to take rasa from it.

If Bhakti comes into your hriday there will be no fear of mrityu. Mrityu means agnan, and agnan means dukha. This is why Moksha is called *nirvaana* (eternal bliss). Nirvana means, no pairs of *vaana* (arrows), or mrityu. The root of all dukha in this world is agnan.

*Dukham jaanaami te` moolam agnaanaat kita jaayase`.*

(O Dukha, I know your root – it is agnan.)

Whenever there is dukha there is *naasamajhee* (lack of right understanding). Dukha comes because you want to impose your mana on another's mana. The world of dukha cannot be removed without getting Bhagwan's bhakti.

Look; don't harbor any doubt about dukha coming unexpectedly even after getting Bhagwan's bhakti. Bhagwan says:

*Madbhayaadvaati vaatoayam sooryastapati madbhayaat,  
varshateendro dahatyagnirmrityushcharati madbhayaat.*

(3. 25. 42)

'The air moves because of fearing Me. The sun gives heat out of fear of Me. Indra showers rain out of My fear. Fire burns and mrityu swallows all beings because of fear of Me.'

Fear of the Ishwara makes the wind blow. That means the wish of the Ishwara works on the *vaayu* (air). The sun gives out heat out of fear of the Ishwara, which means that the Ishwara's wish works on the sun. It is the Ishwara's wish that causes rain to fall, fire to burn, and in mrityu coming.

Therefore, withdraw your mana from the multiplicity of the mana, and attach it to the Ishwara.

*Gnaanavairaagyayukte`na bhaktiyoge`na yoginah,*

*kshe`maaya paadamoolam me` pravishantyakutobhayam.*

(3. 25. 43)

‘The Yogis can bring Gnan and vairagya into their lives for their kalyan, and merge with the fearless state of My feet through Bhakti-Yoga.’

Understand the things connected to the Ishwara, and don’t let your mana be tied to anything else, except the Ishwara. The fact is that a human being gets kalyan only when he attaches himself to Bhagwan’s lotus feet.

When Akrura was going from Mathura to Vrindavan he saw Bhagwan’s footprints on the road. He jumped down from his chariot and began to roll on the ground. Tears poured from his eyes. His body thrilled to the touch of the dust on which Shri Krishna’s footprints were imprinted. Ultimately, Shri Krishna came and embraced him.

Prema increases when the prema the other has for us is seen. Prema increases when the person sees a *kritagna* (a person who is grateful). We feel prema for the object that gives us *tripti* (deep satisfaction).

As soon as you think of the Ishwara, all dukha is removed. The one whose memory removed dukha, gives sukha, as soon as you think of Him, is Bhagwan.

*Pre`ma kanaudo raamasaun tibhuvana tihoon kaala na bhaayee,*

*te`ro rinee haun kahyo kapisaun dhanee lai patra likhaayee.*

(Ramaji sells Himself for prema. There is no one like Him in all the three worlds and all three tenses. He tells Hanumanji, 'I am your debtor. You can write a note to this effect and I will sign it.')

A person in whom such prema, such gratitude is replete, is not fit to have prema for any other than Bhagwan.

The purport of this is now emphasized.

*E`taavaane`va loke`asmin punsaam nihshre`yasodayah,*

*teevre`na bhaktiyoge`na mano mayyarpitam sthiram.*

(3. 25. 44)

'A human being's highest kalyan arises when he gets intense Bhakti-Yoga, attaching himself to Bhagwan with Bhakti, and keeps his mana established firmly in Me.'

Your ultimate good, your obtaining the greatest spiritual good fortune, is to develop intense Bhakti-Yoga, and offer Him your mana with great prema.

Just an artist makes a picture by filling it with colors, using different colors for the clothes, the hair and the face, etc, apply your mana to Bhagwan. Make it so stable that it remains with Bhagwan.

How can that be done?

This can be done by dhyana. You should do dhyana to make your mana limpid, and go on the *shubha* – the auspicious – path.

Just as hair has to be groomed, the *sookshma shareera* (subtle body) also has to be kept nicely groomed. A disease comes to the body. Now, if someone tells you, 'Don't take any medicine. Let the body heal itself,' the disease will take root if you listen to him. It will be much more difficult to cure yourself if the disease is allowed to linger. In the same way, when diseases come to the mana and the indriyas, they should not be neglected and allowed to take root.

Within this gross physical form made of bones, blood, flesh, skin and muscle, there is a subtle body. Dandruff is a disease caused by dry skin. In the same way when the mana becomes dry the person talks in a cold, dry manner. That means the mana is diseased. Just as the body needs *sne`ha* (some oily substance) the mana also needs *sne`ha* (affection). When the mana has strong desires it is akin to the body being hungry and thirsty.

Bhagwan has great love for the jeevas. He is their friend. He conceals the doshas of His friends because the doshas are hidden by Him. Our mana is hungry, diseased and dry – a beggar that goes from door to door. Bhagwan has lovingly covered the jeeva with a garment (the gross body) that hides the doshas.

However, we should not ignore the doshas of the mana, leaving them to cure themselves. A child is not left untaught – he is taught to understand what is good and what is harmful. A child has to be taught how to walk, talk, and behave. The mana, too, needs to be taught and refined.

*Mano ye`naiva vidhinaa prasannam yaati satpatham.*

The *vidhi* (rules) that make the mana go on the *satpath* (right path) and become pure, should be repeatedly explained to the mana.

Why does the mana go outside? It is because either there is some agitation inside, or else there is something dear to it outside. Only a person whose home is not peaceful keeps wanting to go out; or else, it is because there is something outside that attracts him.

To stop the mana from wandering here and there you have to make it *nirmala* (free of impurities). When you feel pleased at obtaining some worldly object, that is an impurity of the mana. When the water is muddy it is not pure. You cannot see your reflection in muddy water; nor can you see it if there are ripples in the water. If the mana is sullied with kama-krodha-lobha etc, give up all hope of seeing the Atma-Tattva reflected in it. If your heart is sullied you will see only the lady you desire, you will see your enemy, or you will see wealth, etc. Therefore, cleanse the lake of your hriday first. Make sure it is not sullied by vasanas.

When the mana is tranquil and undisturbed by worldly desires, it is like a smooth lake of clear water. You have to see your Self in this. The one you see in a clear and tranquil hriday is your Prabhu, your all-in-all!

*Bhaktiyoge`na manasi samyak pranihite`amale`.*

Two gunas come into the hriday by doing Bhakti. One is *samyak pranihita* – your hriday become tranquil and free of restlessness. The second is that it becomes nirmal. Then, whatever is seen in it is you, yourself. When this happens you will walk on the path on which the Sant-Mahatmas walk.

A list of sadhans is given here to help you attain your goal, and make you mana limpid. The mana has to be calm and clean even for doing dhyana.

*Svadharmacharanam shaktyaa vidharmaachcha nivartanam,*

*daivaallabdhe`na santosha aatmavichcharanaarchanam.*

*Graamyadharmanivrittishcha mokshadharmaratistathaa,*

*mitame`dhyaadanaam shashvadviviktakshe`mase`vanam.*

*Ahimsaa satyamaste`yam yaavadarthaparigraha,*

*brahmacharyam tapah shaucham svaadhyaayah purushaarchanam.*

*Maunam sadaaasanajayahsthairyam praanajayah shanaih,*

*pratyahaarashche`ndriyaanaam vishayaanmanasaa hridi.*

*Svaadhishnyaanaame`kade`she` manasaa praanadhaaranam,*

*vaikunthaleelaabhidhyaanam samaadhaanam tathaaatmanah.*

*E`tairanyaishcha pathibhirmano dushtamasatpatham,*

*buddhyaa yunjeeta shanakairjitapraano hyatandritah.*

*(3. 28. 2 – 7)*

To try your utmost to follow your Dharma, and save yourself from the Dharma of another, to be satisfied with what fate gives, to serve the feet of Sants who have experienced the Atma-Tattva, to be detached from worldly and family life, to have love for the Moksha-Dharma, to eat pure food in a limited quantity, and to stay in solitude where there is no danger of being attacked by wild animals.

You should practice *ahimsaa* (non-violence), *satya* (truthfulness), and keep only things you need. You should practice *brahmacharya* (celibacy) do *tapa*, *pavitrataa* (purity as given in the Shastras) and do *svaadhyaya* (study the Shastras). You should do Bhagwan's puja and practice *mauna* (a period of silence), *aasana* (sitting in a Yogic posture). You should do *japa* (ritual chanting), acquire breath control gradually, withdraw your senses from sense objects, do *praanaayaam* (Yogic breath control exercises) with your mana, think about Bhagwan's leelas constantly, and your own *samaadhaana* (resolving mental dilemmas) and *aatma-chintana* (meditating upon the nature of the Atma).

These and other sadhans are given in the Shastras. They should be used to gradually make the mana free of *pramaada* (forgetfulness about the goal), and attach it to the buddhi.

*Svadharmacharana shaktyaa* – follow your Dharma to the best of your ability. Don't make a resolution to give daan of five rupees if your capacity is to give one rupee. You will have to borrow four rupees to keep your resolve. You will become involved in earning more money to repay your debt of four rupees and you will forget Bhagwan. When people go into debt to do Dharma that Dharma makes them turned away from Bhagwan.

You want to listen to a Bhagwat-saptah (a seven day ritual of the Bhagwat). You do a *sankalpa* (formal resolve) to do *upavaasa* (ritual fasting). That will result in your stomach becoming overheated due to excessive bile and a disbalance of the humors in your body. You won't be able to listen to the katha. So, if you are not physically fit to go hungry for seven days, don't insist on doing upavas. Eat fruits, or have one meal a day.



*Vidharmaachcha nivartanam* – you should follow only the Dharma that is ordained for you. The Dharma that is for others should not be followed even if it seems good to you. One person is told to do dhyana. If he thinks, ‘I didn’t get the opportunity to do seva’, and a person who is told to sweep the floor feels, ‘I did not get the opportunity to do dhyana’, neither have an inclination for their own Dharma.

‘The mantra of that person is superior’. ‘The picture used by that person for his puja is better than mine’. ‘The Guru of that person is excellent’. To think like this is like a lady thinking, ‘The husband of that lady is more handsome than my husband. I wish I had got married to him.’ This is *adharma* – it is contrary to Dharma.

Follow the Dharma that is yours. The quintessence of this statement is: are you following the dictates of your mana, or are you obeying the command of your Guru? If you obey the urging of your mana you will never be able to gain control over it. A rider doesn’t let the horse take him where it wants; he holds the reins firmly in his hands.

*Daivaalabdhe`na santoshah* – a person who goes on accumulating achieves nothing. There was a Mahatma who had accumulated several lakhs of rupees. He built an ashram at Haridwar. A *bhandaaraa* (communal feast) was held to celebrate the inauguration, in which three thousand Sadhus had lunch. The very same night the Mahatma got cholera and died. He died on the day of *griha-prave`sha* (the ritual of coming to live in the house). He went against the Sanyas-Dharma that forbids a Sadhu to accumulate, and accumulated wealth. Neither did the wealth benefit him, nor did it benefit others.

The fact is that only what we eat and wear is what is used for our self. When we die the wealth goes to those to whom we are not giving today.

Therefore, only what comes to us according to our *praarabdha* (fate created by our actions in our previous life), is what is used by us.

The nature to accumulate is adharma. A handful of people hoard wealth while thousands go hungry. This is not right. You should be satisfied with a little.

*Aatmavichcharanaarchanam* – belief in *siddhi* (supernatural powers) is destructive. There was an elderly man who had a lot of money. He would put his hand under a cushion and bring out money. It was widely believed that he had the siddhi for creating money.

Shri Swami Karpatriji Maharaj asked him, ‘I have heard that you produce bundles on notes. Is this a siddhi?’

‘You find out,’ said the man.

Swami Karpatriji said, ‘Are the notes you produce printed at the Government Printing Press? Do they have serial numbers? If they don’t have numbers they cannot be accepted as genuine. Or, are the numbers fake? Then, it is counterfeit money. Or, do the notes have duplicate numbers of real notes? If so, it is an offence. If the notes are genuine, brought by some spirit or Devta you have pleased, they have been stolen from someone else’s account. How can you consider it proper that a person is a Satpurusha (one who always adheres to Dharma) and also asks for stolen notes?’

*Naastikataa* (atheism) is spreading in the world. You should associate with people who take you towards the Ishwara.

Seth Shri Jaidayal Goendka used to say, 'Mahatmas should not get their puja done.'

I told him that it is written in several places in the Shastras that puja of a Mahatma should be done. Sethji told me, 'Where am I saying that puja of Mahatmas should not be done? If you come to my house, won't I bow down to you and welcome you with full rituals? What I say is that a Mahatma should not tell people to do his puja. When a Mahatma gets his puja done it increases his vanity; while shraddha increases in the one who does the puja. *Durguna* (the wrong tendencies) come into the one who gets his puja done, and *sadguna* (good tendencies) come into the one who does the puja.'

However, a Mahatma who has obtained the Paramatma, and risen above *abhimaana* (pride and vanity) will get neither durguna nor sadguna.

Actually, puja should be done of Bhagwan. Whoever's puja you do, do it with the feeling that you are doing Bhagwan's puja. Do puja of a *peepala* (banyan tree), a cow, the Prithivi, an *atithi* (unexpected guest), Shaligram, *pati-se`vaa* (serving the husband), Guru-seva, or any other, considering it to be Bhagwan's puja.

The wealth you have doesn't belong to you; it belongs to Bhagwan. If you give it to someone with the feeling that it is yours, it will increase your pride, and give you the sukha of Swarga. The object is Bhagwan's. Have the thought, 'This object belongs to Bhagwan, and I am giving it to Him.' See Bhagwan in all and do puja.

*Graamyadharmanivrittichcha* – gramyadharma means sexual intercourse. Abstain from this and observe brahmacharya. Have self-restraint in your life. If you wish to give birth to a child you should practice the rules of self-restraint that will give you an excellent child. Have some control over your mana.

*Paro hi yogo manasah samaadhih.*

*E`kaagrataa* – means the single pointed focus of the mana. This is the highest Yoga. Sexual intercourse is forbidden at a *teertha* (holy place), on *e`kaadashi* (the eleventh day of the lunar calendar), at twilight and during the menstrual period, even for a Grihastha. Following these rules helps to keep the mana controlled.

*Mokshadharmaratih* - you should have love for the Dharma that takes you to Moksha. For example, *shama-dama* (restraint of the mana and the indriyas), *uparati* (indifference to anything worldly), *titikshaa* (calm acceptance of discomfort), *shraddha*, *samaadhaana* (resolving all dilemmas) etc should be dear to you.

*Mitame`dhyaadanaam shashvat* – some points about food must be kept in mind.

1. Food should be pavitra – pure according to the Shastras. The way to recognize this is to see whether a leaf of tulsi is placed on it. If there is a tulsi leaf on it, it means it has been offered to Bhagwan Narayana as bhoga (offering of food which is then distributed as a blessing). If there is no hesitation in offering it to Bhagwan that means it is pavitra.
2. The intake should be limited. You should not overeat.

3. What do you eat? See the *jaati* (group) of the food. Where was it cooked, what was it cooked in, who cooked it, and are you sure that no dirty substance was added to it? Be alert about these things.
4. Is the food rightfully yours?

My house was in a small village. Most of the people were poor, low-caste people. Whenever we had a festival of a *kathaa* (religious discourse) at our house these people would work all day. However, they would go away without eating anything. I told them, 'You all work all day, please eat before you leave.'

One of them, an elderly man, told me, 'You are a Brahmin. Food given as daan comes to your house from all kinds of sources. You Brahmins can digest it; we people can't digest it.'

This is *vive`ka* (discrimination). If you don't do *vivek* about your food, how will the *mana* created by it become *pavitra*?

If you overeat you will be overcome with laziness. Your stomach will get upset. Then, how will you do *dhyana*?

*Poornaye`dashane`naardham tadardham salile`na cha.*

Half the stomach should be filled with food, one fourth with water, and one fourth left empty for air.

One Chowbeyji (a Brahmin caste famous for eating voraciously) sat at a feast with his son. The son drank a little water during the meal. Chowbeyji gave him a slap. 'Why are you drinking water? You should eat one laddu more!'

The son said, ‘Father, I had eaten so much that the laddus had come up to my throat. I drank water to settle them so I could eat one more.’ The father gave him another slap. ‘Why didn’t you tell me about this earlier?’

Such a lover of food can’t do sadhan. The intake of food should be limited in quantity. There is a description that a Sanyasi should eat only eight mouthfuls, the size of an amla, per meal. This is the Chandrayana vrata, the austerity for a Yati (an ascetic who has renounced the world and controls his senses). That makes two hundred and fifty mouthfuls in a month. A friend of mine had a self-imposed rule – he ate only nineteen grams per meal all his life.

Six points about food are necessary. 1. An appetizing fragrance. 2. An attractive appearance. 3. A good flavor. 4. Beneficial for health. 5. Purchased with ethically earned money. 6. It should be pavitra.

It is the nature of food to increase kama-krodha, so we should always offer bhoga to Bhagwan before we eat. The food should not be *jhoothaa* (rendered impure by being touched with an unwashed hand while still eating). There should be nothing dirty in it, like some hair.

*Viviktakshe`mase`vanam* – if you want to do bhajan, where should it be done? It is best if a separate place is kept for doing bhajan, and it should be conducive to bhajan. If the neighbor’s room is seen from that place, you should put up a curtain to avoid getting distracted. If there is a smelly drain close by, the stink will make your mana restless. A place of solitude and purity is best for purifying the antahkarana.

Bhagwan now speaks about some more external sadhans. If you want to walk on the path of Bhagwan you should do *bhagvad-vrata* –

austerities to please Bhagwan – like fasting on *e`kaadashee* (the eleventh day of the lunar calendar), *pradosha* (twilight), *grahana* (eclipse), *amaavasyaa* (the night of no moon), *poornimaa* (the night of full moon), Shivaratri, Janamashtami, Ramanavami, etc.

*Ahimsaa* – you should not have ill-will for anyone. Be careful that you don't hurt anyone by speech or action.

People get upset with small things. There were two brothers. There was great love between them. One day the elder brother came home with two mangoes in his hands. The sons of both brothers ran towards him for the fruit. One mango was slightly larger than the other. The brother crossed his arms so that his son would get the bigger mango, and the smaller mango would go to his brother's son.

The younger brother noticed this. After dinner that day, he told his elder brother, 'Let us divide our wealth and live separately and amicably.'

The elder brother was completely taken aback to hear this. 'Why? What has happened to you?'

The younger brother replied, 'I am still living, working and earning. You crossed your hands because you did not want my son to get the larger mango. If I were to die tomorrow, I don't know what will happen. I no longer want us to live together.'

*Satya* – belief in Satya should be there in your life. If a person's life contains no faith in the truth, how will he obtain Bhagwan who is Satya-swarup?

*Aste`ya* – you are in the habit of taking anything that belongs to someone else. When you begin to desire only *satva* (that, which is yours by right) you will obtain the Atma that is your actual Self. A person who grabs the *satva* of another becomes very far from the Atma.

*Yaavadarthaparigraha* – you should keep only the things you need. A gentleman who lived in Lucknow got *vairagya*. When he went out, he collected some items with the thought of giving them away. He called four laborers to carry them! A *saadhaka* (spiritual aspirant) should not hoard so many unnecessary things.

*Brahmacharya* – means celibacy. There should be self-restraint in your life.

*Shaucha* – means cleanliness. Keep yourself *pavitra*. You should keep everything you use *pavitra* as well. This includes your shareer, clothes, and home.

*Tapa* – means to practice austerities. You should cultivate the habit of endurance. This helps the *mana* to remain calm even when faced with some unexpected adversity.

*Svaadhyaaya* – means study of the Shastras. If you make a rule to read just one page every day you will read a book of three hundred and sixty four pages in a year. And, what if you read ten pages daily? A pot is filled drop by drop. Similarly, your *buddhi* will be sharpened by a little *adhyayana* (study) done regularly. It will gradually be filled with Gnan. You should definitely study some excellent book every day.

*Purushaarchanam* – means to worship the Ishwara. If people want to be reminded of something they tie a knot in their handkerchief.



Similarly, some support is needed to remind us about the Ishwara. A murti is a support. The image of Bhagwan's figure shows us what Bhagwan is like.

The *jagadaadhaara* (support of the whole world) is one who is *sarvagna* (all-knowing) and *sarva-shaktimaana* (all-powerful). A murti gives Ishwara-buddhi. If someone just does not want to do dhyana it is another matter.

Shri Ravindranath Tagore went to a Sadhu. He was very impressed by the discussion on Gnan that was going on. He said, 'You are a storehouse of Gnan, and you are hidden here is a small corner? Come to the city so that people can know you and get the benefit of your Gnan.'

The Sadhu smiled. 'It is the thirsty man who goes to the well; the well does not go to the thirsty man,' he said.

A person who thirsts for the Ishwara will do His dhyana. A murti is a support for dhyana. It is not possible to get shanti in life unless we obtain the Ishwara.

*Maunam* – meaning maintaining control over your speech. Your speech should be restrained. Have you ever seen your dog, horse, cow or ox speak unnecessarily? It is a rule for a Sanyasi – *pashvaadivad vaanga niyogah*. Speak to ask for food or water when you need to, but don't indulge in idle chitchat even among yourselves.

It is not that everyone knows the right way to talk. One man asked a lady, 'Do you have children?' 'Yes,' she replied. 'I have two boys.' 'Are you married?' he asked. What was this? Isn't this casting aspersions on her character?

You butt in when two people are discussing something. You start to argue when there is no need to get into a dispute, and some resentment is created. When people talk a lot, some falsehoods are bound to creep in. Therefore, speech should be restricted.

*Sadaasanajayah* – means, to gain control over your restlessness. You should cultivate the habit of sitting in an *asana* (Yogic posture). The asana should not be for exercise; it should be for sitting still. Any recommended asana – Siddhasana, Padmasana, Swastikasana, or some other – should be practiced daily, so that you are able to sit still without having to constantly change your position, or moving your hands and feet.

Some people have a habit of changing their activity. They start doing something else before completing the task they have in hand. There should be *sthirataa* (steadfastness) in your life, in sitting, in walking, etc.

*Praanajayah shanaih* – gain control over your *praana* (life sustaining breath that enables action) gradually. You should not be hasty in the practice of *praanaayaama* (Yogic breath control exercises). Your breathing should not be so poor that you get out of breath at the smallest exertion.

*Vaikunthaleelaabhidhyaanam* – meditate on Bhagwan's leelas. That will prevent your mana from having the leisure to get involved in raaga-dvesha.

When Shri Raghunath went to the forest the people who lived there came to Him and said:

*Yaha hamaara ati bada se`vakaayee,*

*le`hin na baasana basana churaayee.*

‘Please don’t expect us to offer You anything. Our not stealing Your utensils and clothes is our greatest service to You.’

If you remain engrossed in thinking about Bhagwan’s leelas you will be saved from gossiping about people, thinking about your enemy, or finding fault with others.

Meditate on Bhagwan’s leelas. Think of how Putana came with poison applied to her breasts, to kill the baby Krishna. Shyam Sunder put His mouth to her breast to kill her, but He gave her the *gati* (spiritual movement) that was given to His mother. ‘This is My mother,’ He says. ‘I drank her milk.’

The hriday becomes pure when it is filled with such leelas, and then you obtain Bhagwan.

*Samaadhaanam tathaatmanah* – you should keep resolving the dilemmas of your mana. Suppose you have a great many problems. At one point you get agitated and say, ‘I can’t bear any more!’ However, just think – will your dukha remain the same after three days? Will you even remember it six months later?

When dukha comes, think, ‘What will happen after six months?’ Counsel your mana by telling yourself that whatever is happening has some good in it, and what will happen, will also be for the good. What is, is the Ishwara, and what will be, will also be the Ishwara.

*E`tairanyaishcha pashchibhih* – these are the ways of *saadhanaa* (effort for spiritual progress). Many other kinds of *saadhana* (methods) are

also given in the Shastras. They can be used to stop the mana from going on the wrong paths.

It is not enough to stop the mana from going on the wrong paths – the paths of asat. You should also attach your mana to the Ishwara. So, a description is given of Bhagwan's dhyana, and also of some asanas.

*Shuchau de`she` pratishthaaya vijitaasana aasanam,*

*tasmin svastisamaaseena rijukaayah samabhyase`t.*

*Praanasya shodhaye`nmaargam poora-kumbhaka-re`chakaih,*

*pratikoole`na vaa chittam yathaa sthirachanchalam.*

*Manoachiraatsyaadvirajam jitashvaasasya yoginah,*

*vaayvagnibhayaam yathaa loham dhmaatam tvajati vai malam.*

*Praanaayaamairdahe`ddoshaan dhaaranaabhishcha kilbishaan,*

*pratyaaahaare`na samsargaan dhyaane`naaneeshvaraana gunaan.*

*Yadaa manah svam virajam yoge`na susamaahitam,*

*kaashthaam bhagavato dhyaaye`tsvanaasaagraavalokanah.*

*(3. 28. 8 – 12)*

You should achieve control over your asana, and sit comfortably in that position, in solitude, on an *aasana* (mat). Sit with a tranquil mind with your back straight.

First do pranayam with *pooraka* (inhalation), *kumbhaka* (holding the breath), and *re`chaka* (exhalation). Or, do it in the reverse order. This purifies the path of the prana, and it also quiets and stills the mana.

Just as iron is purified when exposed to intense heat mixed with air, the mana of a Yogi who has attained breath control is also purified.

Use pranayam to burn your doshas, and use dhyana to burn the gunas of Maya – the Ishwara’s power of illusion – that cause involvement in the world. When your mana is cleansed through Yoga, it will be focused. Keep your vision focused on the tip of your nose, and do dhyana of Bhagwan.

*Shuchau de`she`* - means, in a place that is pavitra. If you want to sit for bhajan choose a place that is pavitra. Pavitra means, pure according to the Shastras. I had once read in a newspaper that people who had gathered in a Church in some foreign country suddenly felt a feeling of violence rising in them. They began to talk about it among themselves after the prayers were over. ‘I don’t know why, but a feeling of violence arose in me during the service,’ they said. Since so many people had the same feeling, the matter was investigated. It was found that a slaughter house had stood on that ground a hundred and fifty years ago, before the Church was built. A feeling of violence pervaded the whole area.

Therefore, the place where you do bhajan – meditate lovingly on Bhagwan – should be pavitra. You should place your mat and sit there without tension, keeping your back straight, and meditate.

*Praanasya shodhaye`nmaargam* – purify the path of the prana. You cannot do dhyana if your mana has kama or krodha in it. Four methods are described for the removal of four doshas of a *saadhaka* (spiritual aspirant). These four come into a sadhak.

1. Kama-krodha come into the mana.
2. Paapa-sanskara come into the mana.

3. The company you keep has a bad influence.
4. Ill-will comes into the mana.

Just as a doctor prescribes is different treatment for different diseases, four remedies are given for these four doshas.

*Praanaayaamairdahe`ddoshaan* – burn the doshas by doing pranayam. Iron is put into fire and bellows are used to make it burn more fiercely. The impurities in the iron are burnt by the intense heat. In the same way, the impurities of the mana are removed by doing pranayam.

You are sleeping alone at night. For no reason your mana becomes agitated. Sit up and do pranayam two or three times. Your mana will be quieted. This is a method I have used successfully.

Pranayam has four *anga* (parts) – poorak, kumbhak and rechak. Kumbhak is of two kinds – *baahya kumbhaka* is when you hold your breath after exhaling, and *aantaha kumbhaka* is when you hold your breath after inhaling.

In an antar kumbhak, hold your breath eight times the time you take for inhaling. Then, exhale over four times the time you took for inhaling. This is rechak. After exhaling, hold the breath for the same time you take for exhaling. This is bhaya kumbhak. Another method is to do rechak first, then bhaya kumbhak, then poorak (inhaling), and then antar kumbhak.

Some people believe that if you inhale for one minute, you should hold your breath for four minutes, and exhale in two minutes.

Kama and krodha are destroyed by doing pranayam methodically.

If your mana is free of kama-krodha and wanders aimlessly, wrap your fingers round your thumb in a tight fist. The fingers should not slacken. Keep the pupils of your eyes fixed on one spot without moving. Your mana will become steady.

*Dhaaranaabhishva kilbishaan* – the mana is filled with paapa. It is a sign of paapa when someone's acts are driven by their avid desires. When starting the action he thinks, 'I am doing this.' And, at the end of the action he feels dukhi.

To be dukhi is a sign of paapa – vasana, abhiman, and dukha arise out of paapa. To remove this dosha you should attach your mana to some form of Bhagwan's, like Rama, Krishna, Shiva, Vishnu, or any other.

*Shubhaartham dhaaraye`d dhiyaa.*

(The buddhi should hold on to the auspicious.)

This subdues the paapa-sanskaras.

*Pratyaaahaare`na sansargaan* – stop your indriyas from going outside. Don't connect your *dhaaranaa* (mental focus) to anything except the form of Bhagwan. The outer world will not affect you.

*Dhyaane`naaneeshvaraana gunaan* – doing dhyana of the Ishwara removes the feeling of inadequacy. Don't feel, 'I am a paapi. I am not fit to go before the Ishwara.' Just as a wife is entitled to go to her husband, and a friend has no hesitation in going before his friend, and a child has the right to sit on his mother's lap, every jeeva is entitled to go to Bhagwan.

The Ishwara is our eternal relative. He is our husband, father, Master, Guru, and *sarvasva* (all-in-all). What is the hesitation in going to Him? Everybody is qualified to go to Him. Let go of your feeling of retisence.

If the Ishwara were to accept only a jeeva who is a *punyaatmaa* (a person with a lot of spiritual merit) nobody would attain Him. There is nobody in this sansara who is absolutely *nirdosha* (free of faults).

*Na kashchinnaaparaaddhyati.* Every person has some dosha or another. The special factor about the Ishwara is that He also accepts doshas. In fact, He gives less attention to the punyatmas, because a punyatma has his own strength; but he also has ahankara!

The Ishwara does not abandon you even though He knows you to be a *doshee* (having faults – a sinner). Don't look at your own paapas, look at the Ishwara. If your paapas are like mountains, He is like the sea in which mountains are submerged. The Ishwara is always eager to catch your hand and make you His.

*Yadaa manah svam virajam* – there should be two gunas in the mana. One, that it should be nirmal, and the other that it should be *e'kaagra* – focused on Him.

*Nirmala mana jana so mohi bhaavaa,*

*mohi kapata chhala chhidra na bhaava.*

(I like people whose mana is nirmal. I do not like deceit, cheating and worldly attachments.)

The mana being nirmal means that you have no vasana except wanting to obtain the Ishwara. The focus of your mana should be the Ishwara and nothing else.



When this is achieved you should do dhyana of the Ishwara's form and beauty. Dhyana should be done sitting, not lying down, walking, or standing. You may fall asleep if you do dhyana lying down. You may fall if you do dhyana walking or standing. Therefore, you should sit when you do dhyana.

*Aaseenah sambhavaat. Brahmasutra.*

Dhyana should be done sitting on an asana, with the eyes focused on the tip of the nose.

You find it difficult to do dhyana because you do not observe your mana. You are always doing dhyana about someone or something. Dhyana is not something artificial that some Babaji (Mahatma) instills in your mana. It is natural in life. All we do is to give it a direction.

People who get a headache or pain in their eyes when they do dhyana should not do dhyana.

You have a friend. Your thoughts drift towards him as you walk, or sit somewhere, or lie down. You forget where you are, or how long you've been thinking about him. This is called dhyana.

A woman thinks about her husband or son. A man thinks about his wife. You think about wealth and position. You do this dhyana-chintan every day – why should it cause a headache? Does your head ever ache when you think about money? Then, why should it ache when you think about Bhagwan?

One reason for this is because you don't have prema for Bhagwan. You have no relationship with Him. This is why your mana is not drawn to

Him. Your effort to attach your mana to Bhagwan causes your headache.

Who is Bhagwan to you? You made your own so many people with whom you had no connection. The relatives you have – did you bring them with you when you came into this world? Oh, just as you have acquired a hundred relationships acquire one more, with the Ishwara! Develop a relationship with Him. Cultivate a relationship of prema with Bhagwan.

*Gnaanvairaagya yukte`na bhaktiyoge`na yogonah,*

*kshe`maaya paadamoolam me`pravishantyakutobhayam.*

*(3. 25. 43)*

How is Bhagwan obtained? He is obtained when you have Gnan, vairagya and Bhakti. Vairagya is needed for letting go of the sansara, Bhakti is needed for Bhagwan to be the focus of our desire, and then we get the experience of the Bhagavad-Tattva. When all three come into our jeevan we get *preeti* (love) for Bhagwan's lotus-feet.

Therefore:

*E`taavaane`va loke`asmin punsaam nishre`yasodayah,*

*teevre`na bhaktiyoge`na mano mayyarpitam sthira.*

*(3. 25. 44)*

If a human being wants his kalyan he should make his mana steady through intense Bhakti-Yoga, and offer it to Bhagwan.

Now, Bhagwan Shri Kapildev says, ‘I will now describe the *lakshana* (characteristics; signs) of Prakriti and the Purusha separately.’

Look, Atma-darshan is the only method by which a human being attains Moksha. It is only by this method that the *hridaya-granthi* – the imaginary knot that ties the Atma to this shareer – is opened.

This Atmadev is not *saadi* – having a beginning in time. It is *anaadi* – it is beginning-less; eternal. *Anaadiraatmaa purusho nirguno prakrite`h parah* – that means, there is nobody who can say that he has experienced his own birth. The fact is that the *jeevaatmaa* (Atma attached to a body; an individual) has never been born. People talked about birth, and imposed it on the mind.

Tell me, have you ever experienced death? Is there anybody who can say that he has experienced death? If you had died, how would you be alive just now? The Atma is, in fact, anadi; whereas the shareer and indriyas are all external. They are the *vikaara* (decay; distortion) of Prakriti, and we have accepted them as our ‘I’.

The Atma is inner effulgence. It also pervades the whole world. When Prakriti – with her three gunas – comes before it, Atmadev catches her with the feeling of ‘I’ and ‘mine’. Many kinds of objects are created, and Atmadev forgets himself. He feels that he is the karta. This feeling – that he is the karta – is in Prakriti, and it makes Atmadev feel that he is the karta. The reason for this is *adhyasa* (illusion), and also the cause of Atmadev’s ignorance about his own swarup. It is this that results in his becoming involved in the sansara, in his going to *loka-paraloka* (this world and the worlds after death), bondage, and being caught in the net of being dependent on others, etc.

The shareer is in the group that is controlled by Prakriti. The one who feels sukhi-dukhi is the *che`tana-kaarana* – the consciousness in the karana shareer – the causal body.

Devhuti said, 'Please tell me the lakshans of Prakriti and the Purusha separately.' Kapildevji described them for her.

The Sankhya Darshan believes that there are twenty four Tattvas. One is that of which the *kaarya* (effect) is not repeated. The five elements, earth, water, fire, air and space, are only the karya; nothing else is created from them. Our shareer, the trees and shrubs etc are all *panchabhoota* (the five elements). You can grind them or burn them. The earth will merge into the earth element, water into water, etc. They do not turn into anything else. They are the karya.

The other Tattva is such that it is only the *kaarana* (cause). It is only the *beeja* (seed). It has no other karana. The entire Creation comes out of this. In-between there is something that is the karana of the panchabhoota, and the karya of Prakriti. It is called Prakrit-vikriti (decay/distortion caused by Prakriti). This is the third Tattva.

And, the fourth *vastu* (object) is our Atma-Purusha. He is the *drashtaa* (uninvolved observer) of these three, but separate from them. When we want to do the *vive`ka* (discrimination) of the Prakriti-Purusha, we have to separate them, and know that the Atma is separate from them both.

The Prakriti-Tattva has twenty four *bhe`da* (divisions) called *praadhaanika gana* (principal groups), the prithivi and other panchabhoota, and the *pancha tanmaatras* (five subtle forms of the panchabhoota). For example, the tanmaatra of the prithivi is fragrance,

the tanmaatras of water is flavor, the tanmaatras of fire is appearance, the tanmaatras of air is touch, and the tanmaatras of space is sound.

Then there are the ten *indriya* – five sense organs and five organs of action. Then there are the *mana*, *buddhi*, *chitta* (mental inclinations) and *ahankaara* (the subtle pride of individuality). These are the four components of the antahkarana.

These are called the twenty four Tattvas.

The ten indriyas, ten *vishaya* (objects of the senses), and the pancha bhoota – the five elements – and the four antahkarana are the twenty four Tattvas of Prakriti. This is the *sannive'sha* (assemblage) of the Brahman.

Some people believe *kaala* (time) to be the twenty fifth Tattva, and some say that *kaala* is Bhagwan's *vikrama* (might), so it is not a separate Tattva. Some people say that this changing world is the Ishwara's action, His influence. Therefore, He who abides in all beings as the Purusha, is called Bhagwan.

If you understand all this in a general form, the pancha bhoota are called the *karya*. The shareer of all – women, men, animals, plants etc are all made of the panchabhoota.

The pancha bhoota are the *upaadaana* – the basic matter – of which all things are made. The forms are all *mithyaa* (relative truths; transient); they are not *Satya* (eternal existence that can never be negated). They are not the *karya*.

And, there is the *kaarana* (cause) – the Prakriti – that is never the *kaarya* (effect) of anything. And, everything in-between is the *karya*

from the viewpoint of the karana; and the karana from the viewpoint of the karya. And, the Atma is the *asanga* (unattached) Purusha who is neither the karya nor the karana, nor the karya-karana. It is absolutely separate from all these.

Kapildevji explained in detail how this world is created in Prakriti, and how the pancha bhoota are present in it. He explained the *guna-dosha* (virtues-faults) etc in the pancha bhoota, including their characteristics. He explained that even after being created they were not activated until the Paramatma entered into them. Then, all things become active as per their own intrinsic nature.

*E`taanyasanhatya yadaa mahadaadeeni sapta vai,*

*kaalakarmagunope`to jagadeediroopaavishat.*

(3. 26. 50)

‘When the Purusha threw His *chidaabhaasa* – the illusion of pure consciousness – into Maya and fertilized it, it divided Prakriti into three.

The *mahat-tattva* – the great principle; the universal intellect – came from this. From the Mahat-Tattva came ahankara – the subtle pride of individuality, which drank up the darkness. This Mahat-Tattva is the *sthaana*, the place, where Bhagwan is obtained.

From the *adhibhoota* (gross matter) viewpoint, it is called the Mahat-Tattva. From the *adhyaatma* (metaphysical) viewpoint it is called the chitta, and from the *upaasanaa* (object of worship) it is called Vasudev.

This is how cleanliness, absence of decay, and tranquility, are the characteristics of the chitta. After this, the Rajas-ahankara and the Tamas-ahankara are created. The next to be created are the mana,

indriyas, pancha bhoota, etc. The mana-Devta is created by the Sattvik-ahankara, the indriyas are created by the Rajas-ahankara, and the pancha boota are created by the Tamas-ahankara.

Now, what is the *aakaasha* (sky; space)? It is the *shabda tanmaatra* – the subtle form of sound. Consider this to be another method of understanding this. *Shabda* (sound; word) is the *guna* (attribute) of the akash – this is the principle of the Nyaya Vaisheshik Darshan. The shabda tanmaatra is the cause of the akash – this is the principle of the Yoga Shastra.

The absorbing of shabda etc is all done through the indriyas. This is the principle of Vedanta. Thus, there is a lot of matter for reflection in these processes. Don't jump to the conclusion that everything is according to what you have read in some book! You have to undertake a serious study of the Darshan Shastras to understand these things.

After that, the form of the shabda tanmaatra was altered, and *sparsha* (touch) was created. From sparsh came *vaayu* (air), from vayu came the *roopa tanmaatraa* (appearance), and from roop came *te`ja* (effulgence). From teja came the *rasa tanmaatraa* (flavor), and from jala (water) came rasa. The *gandha* (fragrance) tanmaatra came from the jala, and then the prithivi was created.

This is how this whole world was created. Whatever is absorbed – or perceived – the *shabda, sparsha, roop, rasa, and gandha* (sound, touch, appearance, flavor, fragrance) in all their variety, are the vikar of Prakriti. How do all these vikars come into the human body?

Just as all these manifest in the shareer of the *viraata* – the Universal form of the Ishwara; the world around us – by the sankalpa of the

Ishwara, they are created in the form of humans according to the vasanas of the individual jeeva.

However, the *jada tattva* – inert matter – is not capable of action. The Devtas can come into the indriyas, the shareer and indriyas can exist, but they don't have the power to do anything until they are connected to the *che`tana* (consciousness). When the *kshe`tragna purusha* (the consciousness of the Atma who has knowledge about the *kshe`tra*, meaning, everything that is known by the conscious Atma) enters into them, even the *brahmaanda* (universe) awakens, and this shareer is activated.

This is why we have to look for that Purusha whose entry activates this shareer and the indriyas. And, when He withdraws, the activities of the body and senses cease. That means, there are two kinds of factors in our jeevan. One is decay, like hair turning grey, and wrinkles coming. These vikars are involuntary. The other is the paapa and punya that are created by the voluntary actions of the individual.

The vikar of the shareer goes on in the body even after the death of the body, but a corpse can't do paapa and punya. So, it is the jeeva-chaitanya that enables a person to get paapa and punya through his actions. This is because the person has *kartaapana –bhoktaapana* (the subtle pride of being the doer – the one who experiences pleasure and pain).

Who is it who sees through the indriyas, hears, touches, etc, and acts with hands, feet, etc? Who sits in the antahkarana within the shareer and does the *sankalpa-vikalpa* (resolves-alternative resolves)? What, actually, is this jeeva-chaitanya? When you use vivek, and separate the



jeeva-chaitanya from the shareer and see, you get Gnan about the Paramatma.

Bhagwan explained that in spite of being in the Prakriti, the Purusha is not connected with it, because He is *nirvikaara* (unchanging; not subject to decay), *akartaa* (has no pride of being the doer), and *nirguna* (without attributes).

The sun is reflected in water, but it does not move when the reflection is moved by the shifting of water. In the same way the Atma is not affected by the vikars caused by Prakriti in the gross physical form of the individual.

When the chetan attaches itself to the shareer created by Prakriti and believes, 'I am this' – when it gets *aasakti* (infatuated) it thinks, 'I am the karta', and then dukha comes to it. The fact is that this world is nothing.

*Arthe`hyavidyamaane`api sansritirna nivartate`.*

(3. 27. 4)

Even so, the sansara is not removed.

Why is that?

It is because the jeeva does the chintan of vishays – his mana dwells constantly on the objects of the senses. When someone gets engrossed in a cinema he forgets that the cinema is nothing but a play of light and sound. The actors are false; they are only acting. There is no real dukha in their life. When the viewer becomes mentally immersed in the cinema he weep when he sees the actors weep, and laughs when he sees them laugh.

In the same way people become so engrossed in the scenes of Prakriti that the death of an object of Prakriti seems to be a change in him. The living, laughing, and weeping becomes their own.

When we do vichar and see, it becomes clear that this world has no connection with us. Therefore, the path of sadhan is that we must shift our mana from the wicked path in which it is trapped, by intense Bhakti-Yoga and vairagya.

Tie your mana to Bhagwan on the one hand, and move it away from the sansara on the other hand. These days there are people who give a dictate, 'There is no need for Bhakti. There is no need for *yaaga* (doing a ritual like a Yagna). I command you to make your mana *saccharitra* (ethical and noble). Give up doing anything unethical. Don't steal anything. Don't indulge in immoral activities.'

Why?

'Because this is what I command.'

Now, these things won't be given up at anyone's command. To achieve this, my friend, you will have to listen to the *kathaa* (spiritual discourses) of the Bhagwat. Then your mana will become *shuddha* (pure; unadulterated). For this you need vairagya on one hand, and on the other hand, you have to tie yourself to Bhagwan.

*Hari saun jori sabana saun todo, mein apano mana hari saun jodo.*

(I attached my mana to Hari and broke off with all others. I attached my mana to Hari.)

Unless a person has Bhagwan's Bhakti it is not possible for him to have noble qualities and a virtuous life.

People may display external cleanliness. 'My clothes are very good. My behavior is decorous. My food, and the utensils I use are very good.' They want cleanliness, but their mind is not on what is *pavitra-apavitra* (pure-impure as per the Shastras). However, the primary requirement is love for Dharma, vairagya, and Bhakti.

Now, look at it this way – Bhakti is the mother, and Gnan and vairagya are her sons. Don't think that there is a woman with two sons, going somewhere with them. The sons have become old and she has also become old. The sons are also incapable of being active.

There is bhakti in your hriday; awaken her. In Vrindavan she is awake – she dances! But, the people there have no interest in Gnan and vairagya. Gnan and vairagya grow old because they are not wanted. Unsold good become old and tattered when there is no demand for them.

This is why it is given in the Shrimad Bhagwat that it is Dharma to get Bhagwan's Bhakti, do *shravana* (listen to spiritual discourses and grasp their purport) of Bhagwan's katha, have equal good-will for all, have no enmity for any, and other duties. This becomes easy with the help of Bhakti's sons, Gnan and vairagya.

Oh, my friends! Don't bother so much about what you will get to eat and drink. One can subsist even on rotis made of mixed grains, isn't it? Mahatmas go to sleep without any bedding, when they feel sleepy. A person can manage with clothes of coarse cotton. You should not become too engrossed in procuring these things. By the time you gather clothes of the latest fashion, the fashion will have changed!

Wives of Seths tell me, 'I have five hundred saris, many of them are unworn. I had got them for some occasion, but the fashion changed.' I tell them, 'Give them to me quietly. I will distribute them among ladies who know nothing about fashion.'

Thus, there is no end to the new things people need for their comfort. Look – the way to recognize Bhagwan is very easy. I will give you an example. There is a man, and he has a room. He sees a light shining on a wall. 'There is no way light can come into this room', he thinks. 'Where is this light coming from?'

He found that there was a *thaali* (metal plate with a high edge) filled with water. The light on the wall was a reflection of light in the water. The sunlight fell on the water and its reflection fell on the wall.

So, too, do our indriyas shine. The eyes sparkle at a lovely scene, the tongue savors the food, and the nose inhales the fragrance – what is the source of their illumination?

The light falls on the vishays. The vishays are the *shabda*, *sparsha*, *roopa*, *rasa*, and *gandha* (sound, touch, beauty, flavor and fragrance). From where does this variety of rays come to the senses?

It comes from the thali of the hriday.

The light from the thali of the hriday falls on the indriyas. From where does the light come, which is reflected in the thali? Oh, just as the sun is in the sky, the light of the Paramatma is reflected in the thali of the hriday, and from there it falls on the indriyas, and the reflection lights up the wall of vishays and is perceived there.

So, in which light is the sansara seen? It manifests through the indriyas.

Where do the indriyas get light from? They get light from the hriday.

All right, what is the source of the light in the hriday? Oh, you will get the darshan of the Paramatma!

*Yathaa jalasya aabhaasah sthalasthe`naavadrishyate`,  
svaabhaase`na tathaa sooryo jalasthe`na divi sthitah.*

(3. 27. 12)

See the light of the sun in the thali, and recognize the sun in the sky. See Bhagwan's *prakaasha* (effulgence) in the hriday, and see the *anavachhinna* (not separate; undivided) prakash of the Paramatma who abides in all hridays. This is how Tattvagnan about the Atma is obtained. You experience the Atma.

Devhuti said, 'These two, the Atma and the Paramatma – have become one. They are mingled inseparably. How can they be separated? And, if by some method they do get separated, they will merge again.'

*Animittanimitte`na svadharme`naamalaatmanaa.*

(3. 27. 21)

(Bhagwan said, 'Mataji, just as the starting point of fire is burnt to ashes along with the object it is in, the antahkarana becomes shuddha by listening to Bhagwan's katha over a long period, with a nishkama bhava.)

The sadhan for this is, to carry out our *svadharma* – the ordained Dharma of the individual – with a *nishkaama bhaava* (feeling of not wanting any worldly benefit).'

The Dharma should not be the Dharma of another person; it should be svadharma. The Dharma that is ordained for another person is not for you. If a person believes the Dharma of another to be his Dharma also, it is *dharmaabhyaasa* – an illusion of Dharma.

There is an episode in the seventh canto. A Mahatma gave a mantra to one person. Another man overheard it and began to do the japa of the mantra. This was not proper. The Guru was telling somebody else, not you. This becomes an illusion of Dharma; a mistaken idea of Dharma.

It is said that adharma has five branches, so follow only your own Dharma, not the Dharma of any other.

*Vidharmah paradharmashcha aabhaasa upamaa chhalah,  
adharmashaakhaah panche`maa dharmagnoadharmavattyaje`t.*

(7. 15. 12)

(The five branches of adharma are: *vidharma* – that, which is contrary to Dharma, *paradharma* – the Dharma of another, *aabhaasa* – a mistaken perception of Dharma, *upamaa* – giving the example of something as being Dharma, and *chhala* – deceit in Dharma.)

These are the five branches of adharma. They are things that are contrary to Dharma. We know what kind of adharma a person is doing, but until he reaches a state where he is willing to listen, it is impossible to convince him.

So, my friend, do Bhagwan's Bhakti. Let vairagya come into your life. Prakriti will slowly get burnt. It will no longer have the capacity to do you any harm. A bad dream gives dukha only as long as you remain asleep; once you wake up, it loses its power to give dukha. In the same

way, as long as you have agnan Prakriti will trouble you. Once you get Gnan it can trouble you no more.

When Bhakti comes into the hriday it is necessary that Gnan and vairagya come, too. When someone tells you, ‘Come; see my *siddhi* (supernatural powers) first. See what miracles I can do! Do Bhagwan’s bhajan later,’ he is taking you on the downward path.

*Yadaa na yogopachitaasu che`to maayaasu siddhasya vishajjate`anga,  
ananyohe`tushvatha me` gatih syaad aatyantikee yatra na  
mrityuhaasah.*

(3. 27. 30)

*Mrityu* (death) does not trouble you if *dushcharitra* (wrong behavior) is given up, if the *siddhis* attained by the practice of Yoga are given up, and you don’t side with kama-krodha and other doshas. Also, your mana must be free of agitation, and you must not get ensnared by the *siddhis*.

Ash falls out of air and vermilion falls. I have heard that bundles of notes began to fall in Mumbai. I asked people, ‘Are the notes numbered? Are the numbers authentic?’ I was told that the numbers are genuine. That means, they would have been printed at the Government’s printing department. They belong to someone. They would have been stolen and brought there.

And if the numbers are false it means that this is counterfeit money. The Police will catch people who have it. What is this foolishness – to think that money is being showered magically? People have no understanding!

Once, Chakraji and I went to a Mahatma. My friend, the food was brought by siddhi! Chakraji and I discussed the matter and decided that this food was stolen from somewhere. We refused to eat it. 'It is food stolen by some *bhoota-pre`ta* (ghost-spirit), from somebody's house, and brought to this Mahatma who has acquired this siddhi. It does not belong to him. It is stolen food. It is absolutely unsuitable for us to eat.'

Jewelry obtained by siddhi – people in Mumbai used to wear rings and mangalsutras that a Mahatma conjured out of air. The Mahatma waved his hand in the air and a ring appeared in it. The gold was local, and the chain was local made by local goldsmiths. All this is all stolen matter. You should never believe it to be proper and right. If you get lost with the allure of such things you will become completely turned away from Bhagwan.

Shri Kapildevji says that when someone does the vivek of the Prakriti-Purusha by the methods recommended in the Shastras, Prakriti moves away from him; Prakriti dies. However, Prakriti confuses and deludes those who try to understand these matters without proper guidance.

It is said that giving up a habit is very difficult. So, what is *prakriti* (nature)? People say, 'This has become his *aadat* (habit); it is his prakriti. It is very difficult to change anyone's nature.'

One method is to follow your Dharma, but do everything with a *nishkaama bhaava* (the feeling of not wanting and worldly return). Don't make Dharma a *saadhana* (method) for fulfilling your desires. This is the first point. If you do this, it will be *nirmala* (unadulterated) Dharma.



However, if you want to spend a few paisa on a garland for Bhagwan, and want to get all of Swarga in exchange – well, my brother, this system of bribery does not work! There was a man who used to come to our Shri Udiya Babaji Maharaj on the celebration of Guru Purnima. If he saw somebody apply chandan to Baba, he would ask for a little, and apply it to Baba. If he saw someone offering flowers, he would take a couple of flowers from him and put them on Baba's head. Baba used to tease him. 'Why, my friend, chandan and flowers taken from others, and you will eat puris worth two rupees! Have you given these to me so that you can eat in the *bhandaaraa* (community feast)?'

Those who do *sakaama* (with worldly desires) rituals spend very little, but want great benefits. One day a Sanyasi friend of mine went to a house for *bhikshaa* (begged food, as ordained for a Sanyasi). The lady of the house told him to wait while she fetched rotis for him. He stood by the door, watching. There was a boy who was lying on a bed, obviously unwell. The lady picked up two rotis left over from the previous night. She first circled the boy's head with them so that his illness would come into the rotis. Then she called out to her daughter-in-law to come. She told the Mahatma, 'Baba, please bless my daughter-in-law that she becomes pregnant.'

The Mahatma told her, 'You want to give me two stale rotis, and in return, your son should be cured of his illness and your daughter-in-law should become pregnant. I cannot agree to such a bargain. I do not want your rotis.'

When worldly desires get connected to Dharma they don't allow Dharma to be nirmal. Such Dharma does not allow the antahkarana to become *pavitra* (pure according to the Shastras). Bhagwan's Bhakti

should be done, but not half-heartedly. There should be intensity in your Bhakti.

And, how does intense Bhakti come?

It comes by doing shravan of the Vedas, Shastras, and Puranas, and understanding their purport. Gnan should be such that all the Tattvas are comprehended correctly. Vairgya should be strong.

In Yoga there has to be *tapasyaa* (asceticism). Samadhi should be such that the person gets fully immersed in it. Then, the prakriti of the purush – the nature of the individual – begins to burn into ashes by day and night. Prakriti is destroyed to the extent of the person's vivek of Prakriti-Purusha. When the person has got the *bhoga* (sensual pleasures) and seen the doshas in them, the purush becomes established in his own greatness. Then, the prakriti of that purush can do nothing that harms him. A person who is alert about attaching his mana to the Paramatma becomes *aatmaaraama* – he is happy within himself. Prakriti is then incapable of doing him any harm.

When a person goes through several births and finally gets vairagya for even Brahmaloaka (the realm of Brahma), and begins, by Bhagwan's kripa to slowly get the direct personal experience of the Paramatma, it is the *svaroop-a-sthiti* (being established in one's own essence). This is Kaivalya – a non-dual existence. It is the form of supreme faith. You can call it Moksha, swarup-sthiti, or Kaivalya; it is the same thing. This state is obtained by a *dheera purusha* – a person who has fortitude and is steadfast. Then, all his doubts and dilemmas are cut away by *svaanubhooti* – the experience of his own Self; his Atma. The Yogi does not have to be reborn after that.

Kapildevji explained to Mother Devhuti, 'The Yoga I have told you is a little difficult. Now I will describe the *sabeeja* (with a seed that gives a result) *ashtaanga* (of eight parts) Yoga.'

Yoga (attaching yourself to the Atma that is the Brahman) is of two kinds. Understand it this way – you do pranayam. While doing pranayam do you do only the breath control exercises and control your mana, or do you also do dhyana?

If you do Bhagwan's dhyana as well as pranayam, it is *sabeej* Yoga. If you don't do dhyana, do only pranayam, that becomes a *nirbeeja* (without a seed that gives a result) Yoga.

Now, do you do the japa of your mantra along with pranayam, or not? If you do japa of a mantra along with pranayam it becomes *samantra* (with mantra) pranayam, otherwise, it is a *nirmantra* (without mantra) pranayam. You should see what kind of pranayam you do.

Kapildevji now tells us what we should do in our jeevan.

*'Svadharmaacharanam shaktyaa vidharmaachcha nivartanam,  
daivaallabdhe`na santosha aatmavichcharanaarchanam.*

(3. 8. 2)

As far as possible you should follow the rules of your own Dharma in your life. You should give up all adharma. Be satisfied with what fate gives you. You should do the puja of the Satpuruasha (Mahatmas established in the Supreme Truth). You should stay away from *graamya dharma*. Gramya Dharma means conjugal relationships. You should observe celibacy and restrain your mana.

You should also be particular about your food. One point is that the quantity should be restricted. Make a rule to have *mita-ahaara* (a limited amount of food). Mitahar does not mean not having any food. You should eat as much as is needed for sustaining your shareer.'

Even in this you should make sure that the food is suitable to be offered as bhoga to Bhagwan. *Mitame`dhyaadana*m. *Me`dhy*a means, of a Yagna. Is the food you eat suitable for being offered to Bhagwan as bhoga? If not, you will repent one day, 'Oh, I ate something apavitra.' It will suppress your mana. Eat food that is pure as defined by the Shastras, or by your tradition handed down for generations. Don't offer bhoga as is offered by the Bengalis, Maithilis, or Assamese! When I was a child, the villagers sang a song, 'They may live in Jagannatha, but they kill fish and offer it as bhoga – the Bengalis are lowly!'

'Use arguments, and other methods to control your mana. Sit in an asana and use pranayam to bring your mana to a state of being equally balanced. Sit by yourself in a place that is pavitra. Don't knowingly give dukha to any being. Speak the truth. Do not steal. Speak only when it is necessary.

Study the Shastras. Learn to endure discomfort with equanimity. Do Bhagwan's puja. Practice *mauna* (a period of silence), and sit on an asana without moving.

Gradually gain control over your prana. Reverse the inclinations of your indriyas, so they return to the source from where they rise. The indriyas should come there, and your mana should remain there.

Do Bhagwan's dhyana to take your prana to a state where the breathing is even. Make the mana collected. These are methods that

should be used to gain control over your mana, and stop it from going on the wicked paths.'

You should remain vigilant. Keep one place in your house that is kept absolutely pavitra. It is not proper that you lie down on a mat, and do Bhagwan's dhyana in a sleeping position. It is true that it is good to do Bhagwan's dhyana anywhere, at any time; but the sanskaras of sleep overcome your mana if you try to do dhyana when lying on your bed.

It is not proper to do dhyana in the place where you eat, or indulge in sensual pleasures. It is important to sit with your back straight when you do dhyana. You should not lean on one side or keep your body crooked. The body should not be rigid either. This is not the way to do bhajan. There should be a distance of four fingers between your chin and your chest. Then, the Sushumna – the central channel of subtle energy – becomes straight.

All these things have to be learnt from an experienced teacher. These days, people read books and articles, and do things on their own. They make mistakes. There is no one to correct them, so they don't get the benefits they should.

Keep your shareer relaxed and even. The ground on which you sit should be even, the asana you place for sitting on should be even. Your feet should be fixed evenly in an asana. Your back should be absolutely straight – *sama kaaya shiro greevam* – the body, head and neck should be in one line. The winds called prana and apana that move in the body should also be even.

Then, just as the *sama* (*sama* is the first beat of a cycle of rhythm in music; it also means equally balanced) is always accurate and clear,

when *tablaa* (drums) are played, there is a firm beat in the mana when the mantra is chanted. Then, only one sama vastu (object that has equanimity) comes into the mana.

If you make everything sama (even; equal) – from the ground on which you sit up to your mana – then the Brahman will manifest in your shareer. If there is *vishamataa* (disproportionate balance) in your shareer, mana and indriyas, they don't let the Brahman be established. How can a straight object come into a crooked place? The Brahman is straight and straightforward; and you have made your shareer and mana crooked. How can the Brahman come in?

You should purify your prana through poorak, kumbhak and rechak. The general rule is that even this should not be done without proper guidance.

*De`khaa de`khee kare` yoga, chheeje` kaayaa baadhe` roga.*

(When Yoga is done by imitation, the body is harmed. Disease increases.)

When anyone does Yoga without being taught, copying others, he gets ill.

A friend of mine did intense pranayam. I was young and rash. I told him, 'Even I can hold my breath for a long time.' So, we both sat holding our noses to stop the breath from coming out. After a little while air came out of my ear with a soft sound. The eardrum was torn. I am telling you about myself, not about someone else. My left ear is damaged. If I were to try to hold my breath, it would come out of my left ear. The doctor has told me that nothing moist should be put in that ear.

When people do pranayam without a proper teacher to guide them, it becomes harmful. A friend of mine was sitting, doing pranayam. His intestines were affected. He had to be hospitalized for two months, and needed an operation before he recovered.

So, this is not something to be done on one's own. If you don't have faith on any teacher, don't want to make anyone your Guru, and don't believe anyone to be a true well-wisher of yours, do *sankeertana* (sing Bhagwan's name) in your mana. Do *japa* (ritual chanting). This is the best thing. Taking Bhagwan's name is never harmful, but you may be harmed by other activities unless guided by a competent teacher.

Now, the greatest *shodhana* (purification) of the prana is that you inhale to the count of two, hold your breath to the count of eight, and exhale to the count of four. This is the common sequence. Whether with a mantra, or some other method, the aim is to make your mana still.

So, to remove the doshas in your jeevan, there is pranayam. To remove the *taapa* (mental suffering) there is *dhaaranaa* (holding the image of Bhagwan in your mind's eye). And. For removing the doshas of wrong association there is *pratyahaara* (withdrawing of the indriyas from their vishays). Withdraw your senses from the sense objects, the way a turtle withdraws its limbs.

You should do dhyana to reduce the power of worldly inclinations. When the mana becomes nirmal you should focus your vision towards your eyebrows and do Bhagwan's dhyana.

How will you do Bhagwan's dhyana? Picture His face, smiling, and beautiful like a freshly bloomed lotus. If you don't do dhyana of His

*prasannataa* (looking pleased and happy), how will *prasannata* come into you?

You make friends; girls also make friends among themselves. Where did the relationship come from? Just as a servant does *seva* of his master, do Bhagwan's *seva*. Make Bhagwan your relative – grandfather – mother's brother, father – son, brother – friend, husband, Master, or any other.

A renowned person got a heart attack. He had recovered when I met him. He told me, 'When the attack came, it was like electricity being cut off suddenly from a bulb. The effulgence went out of my heart, and then it came back. To say, "I am this body" is not right. When the electricity goes and comes back in this way, it becomes clear that I am not the body. What is there in this *sansara* that is mine? Everything here is connected to the body.'

He was singing, '*Mamataa tu na gayee me're` mana te`* – Oh Attachment! You have not gone from my *mana*!'

People go on increasing their *mamataa* (affectionate relationships). You have *mamata* for one rupee today; you want to increase it to two rupees tomorrow. People who have a large number of relatives keep getting news of deaths and births among their relatives. They keep getting *sootaka-paataka* (a state of religious impurity due to the birth or death of a relative). How can they do Bhagwan's *puja*?

The *Shastra* says, 'If you get a son the *sootak* is for ten days. If another baby is born on the family the next day, the *sootak* is for eleven days. If a third baby is born the *sootak* is for twelve days. That is the limit. Don't keep *sootak* if more babies are born.'



The more you get connected to the sansara the farther you move away from Bhagwan. So, cultivate a relationship with Him. A bhakta was weeping. His eyes closed. He saw Bhagwan standing before him, showing him His thumb teasingly. ‘You are giving tears to Me?’ The bhakta couldn’t help smiling. He became immersed in love for Bhagwan.

Kapildevji tells us the method of doing dhyana for obtaining such a state.

*Prasannavadanaambhojam padmagarbhaarune`kshanam,*

*neelotpadalashyaamam shankhachakragadaadharam.*

*Lasatpankajakinjalka - peetakausha`ya – vaasasam,*

*shreevatsavakshasam bhraajatkaustubhaamuktaadharam.*

*Mattadvire`fakalayaa pareetam vanamaalayaa,*

*paraardhyahaara – valaya – kireetaangada – noopuram.*

*Kaancheegunollasachchhronim hridayaambhojavishtaram,*

*darshaneeyatamam shaantam manonayanavardhanam.*

*Apeechyadarshanam shashvat sarvalokanamaskritam,*

*santam vayasi kaishore`bhrityaanugrahakaataram.*

*Keertanya teerthayashasam punyashlokayashaskaram,*

*dhyaaeye`dde`vam samagraangam yavanna chyavate`manah.*

*Sthitam vrajantamaaseenam shyaanam vaa guhaashayam,*

*pre`kshaneeye`hitam dhyaaeye`chchhaddhabhaave`na che`tasaa.*

*Tasminllabdhapadam chittam sarvaavayavasansthitam,  
vilakshyaikatra sanyujyaadange` bhagavato munih.*

(3. 28. 13 – 20)

Bhagwan's face is like a lotus in full bloom. His eyes are the color of the centre of a lotus. His complexion is that of a blue water lily. In His four hands He holds the *shankha* (conch shell), *chakra* (discus), *gadaa* (mace) and *padma* (lotus). Draped over His shoulder is His *peetaambara* (yellow stole) which is the color of pollen in a lotus. The Shri Vatsa (a tiny circle of golden hair) is on His chest, and the Kaustuv Mani – a divine gem – rests on His throat. Intoxicated bees hover near His *vanamaalaa* – the long garland of multicolored flowers. He wears priceless jewelry – necklace, wristlets, arm bands, anklets, etc. A girdle with tiny bells hangs round His hips. Such a Bhagwan sits on the lotus of our hriday.

Bhagwan's serene beauty is such that it delights the mana and eyes. His form is extremely tender. All the people in all three worlds bow down to Him. He is a youth, eager to do *kripaa* (shower Grace) on His servants. His renown is supremely purifying, to be sung about openheartedly. It is He who has given fame to those who are known for their purity of heart.

Continue to do dhyana of this form of Bhagwan; His whole form, until He moves away from there. Sometimes Bhagwan sits in the hriday, sometimes He walks, and sometimes He stands still, or lies down. Do dhyana of His actions lovingly, with a pavitra chitta. When your mana remains steady on His divine form focus on one part of His form, and attach your mana to it.

*Prasannavadanaambhojam* – this is dhyana of the *saguna* (with attributes) *saakaara* (with form) Bhagwan. Bhagwan is looking pleased. His eyes are filled with pleasure. He is smiling. His cheeks are rosy.

Those who do dhyana of the *niraakaara* (formless Brahman) cannot understand this, because *shraddhaa jananeeva* – *shraddhaa* (faith) is like a mother. She always does what is good for her child. She nurtures the Yogis. She protects the bhaktas.

Think that it is your mana that is smiling in the form of Bhagwan. Well, isn't that also beneficial for you? The mana that weeps, sleeps, and wanders will benefit you if it smiles! Let this mana wear a crown of peacock feathers, twist its waist, play a flute, dance and smile with its peetambar waving in the breeze!

The disciples of a Mahatma told him, 'Every day you tell us to do dhyana of Radha-Krishna, but we can't do it.'

The Mahatma said, 'Sit here. Close your eyes. Look – Shri Radha's complexion is golden. She is wearing blue garments and golden jewelry. She is sitting down to do dhyana. Her hriday has become *krishnaakaara* – it has taken on the form of Shri Krishna. The Krishna in her hriday is doing dhyana of Shri Radha. His hriday has become *raadhaakaara* – it has taken on the form of Radha. Shri Radha is in the hriday of the Krishna who Radha sees in her dhyana.

Shri Radha sees this in her hriday in her dhyana. She sees that the Radha in the hriday of the Krishna in her dhyana is doing the dhyana of Shri Krishna, and that Shri Krishna is also doing dhyana of Shri Radha. Let this sequence continue for ten or twelve steps. You will forget the sansara.'

There was a Mahatma who made people do dhyana. I told him, 'Please make me do dhyana also.'

'Very well; sit down.' I sat down. He described the *paramatattva* (highest Tattva) so beautifully that my shareer became *jada* (inert), like wood.

*Prasaadasumukham* – it is not necessary for you to do dhyana of Narayana as described in these shlokas. Do dhyana of the form of your Ishtadev – the form you have chosen for your worship.

See the mountainside of the Govardhan, with the Yamuna flowing on one side of the valley. Shyam Sundar is standing on a rock. He is looking at you. His arms are outstretched. He is calling you to Him. He is waiting for you.

*Padmagarbhaarune`kshanam* – the redness in Bhagwan's eyes is the sign of His love for you. Rosy rays of love shine in His eyes. Whoever is touched by them becomes intoxicated with prema.

*Neelotpaladalashyamam* – Shri Krishna's divine form is like the tender petals of a blue water lily. It is so captivating that when He jumped into the Kaliya Hrid the wives of the serpent Kaliya were enthralled. They said, 'O Beautiful! Go away quickly! Our husband is asleep. If he wakes up he will attack you.'

Shri Krishna smiled at them. 'I am indebted to you for your prema, but I have come to meet your husband, who is sleeping.' He gave Kaliya a kick. Kaliya awoke, hissing with anger. When his eyes fell of Shri Krishna he was overcome with emotion. 'Such beauty! Such a tender form!' He stood at a distance, his hood swaying. 'Run away quickly!' he told Shri Krishna. I feel compassion when I see you. I feel affection for you.'

Shri Krishna said, 'I have come to make you go away.'

'Where can I go?' asked Kaliya. 'I will be killed if I leave this lake. I have developed enmity with Garuda (the eagle on whom Bhagwan Vishnu rides). Once I leave here he won't spare me.'

'I will put the imprint of My feet on your hoods,' said Shri Krishna. 'Garuda will not harm you when he sees them.'

*Lasatpankajakinjalkam* – Shri Radharani's complexion is golden, so Shri Krishna wears a peetambar. It is so soft that it is as though it has been made with pollen collected from lotus flowers. Or else, it is the prema of His bhaktas that has taken the form of this yellow stole that covers His shareer. The radiance of Bhagwan's form glimmers through it.

In the principle of the Vaishnavas (worshippers of Vishnu Bhagwan) it is believed that Bhagwan's *roopa* (beauty; form) is *jagadaadhaara* – it is that, on which this world is supported. Therefore, His complexion is the hue of the sky. Bhagwan manifests in the hriday as the *chaitanya* (consciousness) of His bhaktas.

Bhagwan also sleeps on the coiled, lustrous serpent called Shesha, in the *ksheerasaagara* – the milky ocean, as Narayana. His form is like a bright sapphire. He reclines on the Shesha, with Laxmiji sitting at His feet, massaging them. A lotus has risen from His naval, on which Brahmaji is seated. Brahmaji's face is red; he has four heads.

*Shankhachakragadaadharam* – Bhagwan's *gadaa* (mace) is the Mahat-Tattva – the universal intelligence. His *chakra* (discus) is the *kaala-chakra* – the wheel of Time. And, His *shankha* (conch shell) is the Shabda-Tattva – the element of sound.

*Shreevatsavakshasam bhraajat* – Bhagwan makes His premi bhaktas His ornaments, and wears them next to His skin. Or else, Shri Laxmiji saw that bhaktas have captivated Shri Hari, so she herself, becomes His ornaments and glitters on His divine form.

*Hridayaambhojavishtaram* – where will you do dhyana of such a Bhagwan? Where does Bhagwan sleep, sit, stand, or walk? The lotus of your hriday – your hriday-kamal – is His abode. It is in your hriday that He sits, sometimes, stands up, or sleeps.

*Darshaneeyatamam* – nothing in this sansara is worth looking at; Bhagwan is the only object worth seeing. That, which is subject to decay – the beauty that is marred with age – is that worth seeing? This bloom of your skin will go. There are hundreds of thousands of pores in the skin. Wrinkles will appear as you age. The only one worth looking at is He, whose beauty increases every moment, giving shanti – *shaantam*.

One kind of beauty is *vaasanaavaana* – it is connected to desire. Another kind is *shaanta* – it gives peace. The beauty that awakens desire has vasana. For example, you see luscious fruit hanging on a tree, and you feel like plucking one and eating it. Where is the prema in this? Is it for the fruit or is it for your pleasure? If you had prema for the rose, would you cut it off the bush? Do you love the flower or do you love the pleasure of breathing in its fragrance?

‘My prema is in the mango. I will show it to you, but you mustn’t pluck it.’

‘Then what will you do with it?’

‘I will plant it so that thousands more can grow.’ This is prema.

Worldly people destroy the things they love. They inflict pain on them. The meaning of their prema is not to give *rasa* (pleasure; sweet emotion), a luster, and jeevan to the object of their prema. Their prema is to break off the flower and smell it, or make a flower arrangement, and throw it away when its beauty fades.

Where there is shuddha prema, *rati* and *kaama* (attraction and desire) hide their faces and run away.

*Seeyaaraama tanakee parachhaaheen,*

*jagamagaati manikhambhana maaheen.*

*Manahu madana rati dhari bahuroopaa,*

*de`khate` raama-vivaaha anoopaa.*

*Darasa laalasaa sakucha na thoree,*

*prakatata durata bahori bahoree.*

(The reflections of Sita-Rama glittered in the gem-studded pillars of the wedding place. It was as though Kamadev and his wife Rati (Kamadev is the deity of lust. Rati means enjoyment) were eager to see the marriage, but felt too shy to manifest in person.)

Kama – lust – has no entry as far as Shri Rama’s beauty is concerned. Vasana has no entry in true prema. In true prema sukha is pushed towards the Beloved, not pulled towards personal gratification.

*Apeechedarshanam* – Bhagwan’s beauty is extraordinary.

*Santam vayasi kishore`* - Bhagwan is of an age that is neither a child nor a man. He does not have a moustache. He also does *shishu-leelaa* – the

frolics of a child, but His form is that of a kishor. A boy of fourteen or fifteen is called a kishor.

*Bhrityanugraha kaataram* – Bhagwan is longing to do kripa on His servants. He holds a lotus in His hand; it seems as though He is holding His hriday ready to give it to His bhaktas without delay.

*Yaavanaa chyavate` manah* – you should do dhyana up to the time your mana does not get bored. It is not good to compel the mana too much. It does not matter if the dhyana is only for two minutes. Dhyana is done to awaken prema for Bhagwan, to think about Him lovingly. Earning punya is not the purpose of dhyana. It is not that the longer you do dhyana the more punya you will earn! If the dhyana is deep you will get sukha-shanti, but what can you do if you can't do dhyana?

*Svaadhyaayaad yogamaaseet yogaat svaadhyaaya maabhaje`t,*  
*svaadhyaayayogasampatyaa paramaatmaa prakaashate`.*

*(Vishnu Purana)*

Do *svaadhyaaya*, meaning, study the Shastras. Then, do dhyana. After dhyana, do *svadhyaya* again. By this method you will build up the assets of *svadhyaya* and dhyana, and the supreme effulgence will manifest.

Do dhyana for as long as you enjoy it, and then do japa. If your mind becomes restless even when you do japa, think about the Atma-Tattva. Think about Bhagwan.

*Guhaashayam* – dhyana is done in the lotus of the hriday. Bhagwan is seated on your hriday-kamal, facing you, waiting for you to do His puja. He will be before you for as long as you take to do His puja. Do puja. Do



*keertana* (sing His name repeatedly). When the puja is complete, see, 'Bhagwan is embracing me. He has immersed Himself into me.'

*Aatmaanam tanmayam dhyaaye`t.*

The Atma and the Paramatma are one, now. Don't think about anything.

*Sthitam vrajantamaaseenam shayaanam vaa* – Bhagwan is standing on the hriday-kamal, or He is about to go somewhere, or He is sitting, eating, laughing, or sleeping. He does all this in our hriday.

The abode of the Guru is in the *soorya-mandala* – the disc of the sun. From there he comes and sits on the lotus of a thousand petals that is on the crown of our head. The abode of the Ishtadev is the *chandra-mandala* – the disc of the moon. From there He comes into the hriday.

*Pre`kshaneeye`hitam dhyaaye`chchuddhabhaave`na* – the feeling in your chitta should be pure.

Do dhyana of each and every action of Bhagwan. When Shyam Sundar goes to steal butter, how does He enter the gopi's house with stealthy footsteps? Think of how He looks all round to see whether it is safe for Him to go and steal the butter!

*Samagraangam* – the first dhyana you should do is of Bhagwan's whole form. It is in your hriday. Look at His form.

There are anklets on Bhagwan's feet. The luster of His blue form shines through His peetambar. A colorful scarf is tied round His waist, over His short dhoti. A girdle with little bells hangs round His hips. His stomach is creased in three places. A gorgeous vanamala hangs over His chest. The Kaustubh Mani hangs at the hollow of His throat. It is not pierced or

strung on a chain. It clings to His throat. Bhagwan's throat and chest move gently at His every breath.

*Jada* (inert matter) does not touch Bhagwan. His garments and adornments are all chetan – they all have consciousness! His premi bhaktas have become His garments and adornments.

*Vilakshyaikatra sanyujyaad* – after seeing His full figure, do dhyana of one part of it at a time, one by one.

There are two preliminary shlokas about dhyana that I have been very fond of since my childhood. Dhyana is started at the feet. The feeling in this is that if you have *sakhya-bhaava*, considering Bhagwan to be your friend, dhyana begins at the arms. Bhagwan's arms are beautifully rounded and muscular. Armbands adorn the uppers arms and bangles adorn His wrists. There are rings on His fingers. This is where the dhyana of a person who has Sakhya bhava starts.

A person who has *vaatsalya-bhaava* considers Bhagwan to be his child. His dhyana starts from the face. I have seen a man who did dhyana of Shri Krishna lying on his lap, suckling him. Milk would come into his breasts when he was immersed in dhyana.

Sant Namdev's dhyana was, 'Vitthal is my Mother.'

Dhyana is done according to the bhava. Ordinarily, a jeeva is Bhagwan's *daasa* (servant), and therefore, dhyana of the feet is described here.

*Sanchintaye`d* *bhagavatashcharanaarvindam*  
*vajraankushadhvajasaroruhaanchhanaadhyam,*

*uttangarakta* – *vilasannakha* – *chakravaala* –  
*jyotsnaabhiraahatamahaddhradayaandhakaaram.*

(3. 28. 21)

The soles of Bhagwan's feet have the symbols of a *vajra* (thunderbolt), *ankusha* (goad), *dhvajaa* (flag), *kamala* (lotus), and some others. Meditate on them. The luster of His rounded, rose-tinted toe nails dispels the darkness in the hriday.

Bhagwan's *charana* (revered feet) are *aravinda* (lotuses). *A + ravinda, ravinde` andhakaare` na bhavateeti iti aravindah*. That, which is never in *andhakaara* (darkness), does not bloom in darkness, is aravind. Or, *ravinidyati iti ravinda – andhakaarah, na ravindah aravindah* – that, which is not *ravinda* (darkness) is arvind.

The eye of the eyes does not penetrate into the hriday, neither does the light of the sun. Only the effulgence of Bhagwan's toe nails – which glow like rounded rubies – comes into the hriday.

The rosiness of Bhagwan's *shyaama* (blue) form is fully revealed in His toe nails. They are slightly raised and they are rosy. They do not grow. Our nails grow and have to be cut, but Bhagwan's nails are *chinmaya* – they have consciousness. They are so bright that it is like ten suns rising simultaneously! They destroy the dense darkness in the hriday that is like a night of no moon.

*Vishokaa vaa jyotishmatee.*

The Yoga Darshan says that you won't have *shoka* (sorrow) if you meditate on this *jyoti* (light) in your hriday.

The soles of Bhagwan's feet are extremely tender. Hands that have done paapa and troubled others are not fit to touch them. They have sixteen symbols, and Shri Radha's soles have nineteen symbols.

*The vajra* – is straight, but it has a thousand points, the way a *trishoola* (trident) has three points. It is white, like a diamond. Indra had used a vajra to cut off the wings of the mountains. He had also used it to kill Vritrasura. This symbol on Bhagwan's feet destroys the mountain of paapa of those who surrender to Him.

*Ankusha* – the mana is an intoxicated elephant. Bhagwan has an ankush on His feet to keep it controlled.

*Mahaamatta gajaraaja kahan, basa kara ankusha kharba.*

(The ankush can control not one, but a million intoxicated elephants.)

*Dhvajaa* – Bhagwan has kept the symbol of a flag on the soles of His feet to tell us that the flag of victory of those who attach their mana to His feet will always fly high.

*Saroruha* – the symbol of a lotus gives all *shree* (prosperity, beauty and splendor), *saukumaarya* (softness, delicacy and tenderness), and *saurasya* (sweetness).

Three points are given emphatically. The vajra cuts away the vasana that lead to paapa. The ankush gives victory over the mana, and so does the dhvaja. When we were with the Kalyan Parivar, from 1937 to 1941, we would chant this every morning:

*Sanchintaye`dbhagavatashcharanaaravindam* *vajraankusha*  
*dhvajasaroruhalaanchhanaaddhyam,*

*uttanga* *rakta* –  
*vilaasannakhachakravaalajyotsnaabhiraahatamahaddhridayaandhaka-*  
*aram.*

(3. 28. 21)

Do chintan; meditate on Bhagwan's lotus-feet. They have the vajra to break the mountain of your paapa. They have the ankush to control your mana, which is like an intoxicated elephant. They have the dhvaja that will flutter to proclaim your victory. They have the kamal that Bhagwan keeps ready to offer His hriday to you. They have the *yava* (a precious stone) for your sustenance and nurturing. His rounded toe nails are rosy and lustrous. The rays of light they emit dispel the darkness in your hriday.

Do dhyana of each *anga* (part) of Bhagwan's form one by one. Red threads are spread over the whites of His eyes, caused by the love in His hriday. His form is soft and radiant like a blue water-lily.

Bhagwan holds a shankha, chakra and gadaa. He wears a peetambar. The tiny circle of golden hairs on His chest is called the Shri Vatsa. The Kaustubh Mani adorns the hollow of His throat. Bees hover round His vanamala. He wears precious jewelry – a crown, dangling ear rings, anklets, and a *kaanchee* – a loose belt with tiny bells.

Bhagwan's asana is on the lotus of our hriday. His serene form is worthy of gazing at. It gives anand to the mana and to the eyes. His beauty is divine. All the people bow down to Him. He is always of the age of a kishor. Your mana should be attached to such a Bhagwan.

This episode is so sweet that I feel reluctant to leave it and proceed! Do dhyana of Bhagwan's divine lotus-feet. They are the same *charana* (revered feet) from which Gangaji began to flow when they were washed by Brahmaji. Bhagwan Shiva, whose dress is *ashiva* (inauspicious) took Gangaji on his head and became Shiva – the

auspicious. Laxmiji, whose eyes are like lotus petals, keeps Bhagwan's feet on her lap and massages them tenderly.

Bhagwan's divine feet are so tender that Laxmiji fears they will get hurt if her hands touch them. She does not touch His feet with her fingers. There is a stream of bright rays that spread from her fingers, and she massages them with these rays. A peetambar covers Bhagwan's thighs; the luster of His blue form shines through the peetambar. You should do dhyana of this scene.

Bhagwan's naval is deep and beautiful. He wears a gorgeous *haara* (thick golden necklace) on His chest. His throat is adorned by the Kaustubh Mani. This Mani is neither pierced nor threaded, because if anyone remains bound even after getting attached to Bhagwan, how can it be said that he has obtained Bhagwan? This Mani is not an inert object. It clings to Bhagwan. It does not need to be pierced and bound.

Bhagwan's hands are adorned with *kangana* (broad bangles). They had been scraped and worn thin when Bhagwan lifted the Mandarachal Mountain at the time of the Samudra Manthan (churning of the sea). This was done to bring out the *amrita* (elixir that bestows immortality) for the Devtas. He still wears these worn kangans, because He knows that any activity done for the benefit of people gives benefit to the doer.

You should also do *smarana* (remember; think of) of Bhagwan's gadaa called Kaumudaki, of His shankha, and His vanamala. He has assumed this form to save the jeevas of this sansara from raaga-dvesha.

What is His *mukhaaravinda* (lotus-like face) like? Crocodile-shaped ear rings dangle from His ears. His smile is munificent, His cheeks are lovely,

His nose is noble, His hair is curly, and His eyes are wide and large. Meditate on this in your mana.

Bhagwan's glance is full of love. He looks at you smilingly. His smile removes the three kinds of *taapa* (suffering) – mental, physical, and caused by chance. His smile dries up the tears of His bhaktas, and the sea of their sorrows. You can believe me implicitly when I tell you that His form appears before us. He smiles; His lips are slightly parted and their rosiness is reflected on the neat row of His white teeth. Your mana will immediately be focused on Bhagwan's face. Your mana has become very hard. It has to be softened somehow, is it not?

*Bhaktyaaaardrayaarpitamanaa na prithagdidrikshe`t.*

(3. 28. 33)

What is the hardness of the mana? It is when we catch any worldly object like money, a flower, a garland, or something, and feel that they should not slip out of our fingers. Nobody should snatch them away. Then, what happens? We have to keep our fist tight to make sure that we don't loosen our hold over what we don't want to lose. Our fist becomes hard.

When there is no urge to save anything for yourself, the hand is loosened automatically. You have to harden your heart to make sure that the worldly objects you are attached to should not be used by others – only you should use them. This creates a feeling of *himsaa* (violence), causing dukha for other people.

There can be no *bhoga* (worldly indulgence) without inflicting suffering on other beings, so we have to attach our prema to Bhagwan.

Now, what if you develop prema for the sansara? Then you will get the *bandhana* (bondage) of raaga. You will get *moha* (deluded thinking). You will start doing himsa to others for the sake of the object of your moha.

And, when you have prema for Bhagwan you will have mamata for Him! You will feel, 'Bhagwan is mine.' You won't even realize that you are separated from the objects of this world.

*Nishamya karmaani gunaanutulyaan veeryaani leelaatanubhih kritaani,  
yadaatiharshotpulakaashrugadgadam protkantha udgaayati rauti  
nrityati.*

(7. 7. 34)

(When a bhakta listens to the stories about Bhagwan's attributes and deeds in an Avatar, every pore of his body is filled with joy. His throat gets choked with emotion. He dances joyfully.)

When we begin to hear the katha about Bhagwan, our throat gets choked with the intensity of our love for Him. We sing, and sometimes we cry.

Bhagwan embraced Sudama. His tears fell so profusely that –

*Paanee parata ko haatha chhuyo nahin, nainan ke`jala so paga dhoye`.*

(Bhagwan did not touch the jar of water; He washed Sudama's feet with His tears.)

Bhagwan told Sudama:

*Aaye`ite`na kite`dina khoye?*



*De`khi sudaamaa kee deena dasaa karuna kari ke` karunaanidhi roye`.*

(‘How many days you lost, by not coming earlier?’)

Seeing Sudama’s pitiable state, Bhagwan, the storehouse of compassion wept with compassion.)

When we listen to this katha we immerse ourselves into Bhagwan’s feelings. Our mana moves away from the sansara automatically. It begins to melt. Once it melts you can pour it into any mould you want, and it will set in that form. Offer yourself up to Bhagwan with a soft, clinging mana. After that, don’t see anything except Bhagwan!

When the bhava of Bhakti for Bhagwan arises in this way your heart melts. Your shareer tingles with anand, and a longing to attain Bhagwan rises in the hriday. Tears of love come to the eyes.

*Tadashmasaaram                      hridayam                      bate`dam                      yad  
grihyamaane`rharinaamadhairyaih.*

(2. 3. 24)

The heart that does not melt when a person listens to a narration of Bhagwan’s attributes is not a heart; it is a piece of iron!

When the hriday melts the shareer tingles and tears come to the eyes. When the melted hriday lets go of the sansara and clings to Bhagwan, all deluded thinking – and the illusions of the sansara – and raaga-dvesha are removed. Then, the eligibility for a direct personal experience of Bhagwan comes to the shareer.

Now, raise up the mana slowly..

What will happen then?

*Muktaashrayam yarhi nirvishayam viraktam nirvaanmrichchhati manah  
sahasaa yathaarchih,*

*aatmaanamatra purushoavyavadhaaname`kamanveekshate`  
pratinivrittagunaapravaahah.*

(3. 28. 35)

When there is no vishay left for the mana, it stops thinking about the vishays of this world. Jeeva-bhava is the feeling, 'this is my mana'. The person feels he is an individual with a mana. This jeeva-bhava disappears and the mana becomes free of raaga-dvesha.

Just as a lamp goes out when the oil in it is burnt up, the mana becomes dim when there is no raaga-dvesha in it. It obtains *nirvaana* (is extinguished).

What is nirvana?

When dukha, like being pierced by an arrow, is no longer felt, and when there is no going from one *loka* (world) to another in repeated births, that is the state of nirvana. Or else, the word comes from the root 'van'. When the chitta does not flit here and there, and the person obtains nirvana, the Atma – the Purusha – that sees the shanta mana, sees that time was imposed, in the mana. Such large spans of time – months, years, the eons and cycles of Time, etc – and such vast expanses of space – east, west, etc – are all imagined by the mana. Once the mana is shanta the person sees that the one Atma, undivided by time or space, is our Self.

When the last stage of *mano-nivritti* (withdrawing the mana) is reached, '*Soapye`tayaa charamayaa manaso nivrittayaa*' – the mana comes to a state of supreme withdrawal from all worldly matters.

When the mana withdraws it attains the state of the greatness of the form of the Paramatma. The sukha-dukha of the sansara cannot affect it. The person understands that the paapa-punya, sukha-dukha etc are all *asat*; they have no real, permanent existence. They are not the *Satya*. Then he becomes established in the *swarup* of the Paramatma's *siddha-swarup*; His pure essence.

This is the state of a *jeevanmukta* purusha who has attained liberation in this very life. In his final birth his state is that he loses awareness about the condition of his shareer, whether he is standing or sitting. He has obtained the *saakshaatkaara* (direct personal experience) of his *swarup*.

Just as a drunken man loses awareness of his clothes, a *jeevanmukta* does not care whether the shareer, given by his *prarabdha* (fate created by his actions in his past life), remains or not. The shareer is dependent on *prarabdha*. The lungs are like bellows that work as long as there is breath in them.

A person gets three things from his actions of his past life. One is the *yoni* – the group or species he is born in. That is decided by his past actions. The second thing is the number of breaths he will take; meaning, how long he will live. The third thing is how much sukha-dukha he will have to go through.

All three are decided from the very beginning. Even after a person obtains the Paramatma, the shareer remains. A *Tattvagna* (one who has

experienced the supreme Tattva), however, considers his body – and all that happens to it – as something seen in a dream.

Now pay attention to this – the shareer remains even after the person obtains the Paramatma. It is not that he obtains the Paramatma and dies! If that were to happen there are many who will say, ‘We don’t need Bhagwan’!

One man kept saying in front of our Madhavji, ‘I want to die. I want death.’ Madhavji told him, ‘Give me a gulab jambun one day. You will die.’ After that, the man stopped bringing gulab jambuns for us! If people thought that obtaining Bhagwan would lead to their death they would give up all desire for Him!

So, my friend, nobody dies because of obtaining the Paramatma! They continue to live.

*De`hoapi daivavashagah khalu karma yaavat,  
svaarambhakam pratisameekshata e`va saasuh.*

The matter of which the body is made, the number of breaths ordained for him, his looks and physical features, all these remain unchanged. However, a Mahapurusha never considers them to be his ‘I’.

Are you separate from your son or are you your son? Think about this. You are separate. You are also separate from your wealth, aren’t you? A human being is separate, and his son and wealth are separate. In the same way they consider their shareer to be their ‘I’, but the Atma in the shareer is separate from the shareer. A Mahapurusha knows this. He does not identify with his shareer.

People light a torch, or sparks fly, or smoke comes out; but fire is separate. The Atma is separate from the shareer in the same way. The Atma is merely the *drashtaa* (uninvolved observer). It is like the chetan. Bhaktas call it Bhagwan, and Vedantis call it the Brahman.

*Sarvabhooteshu chaatmaanam sarvabhootaani chaatmani,  
eekshe'taananyabhaave'na bhooteshviva tadaatmataam.*

(3. 28. 42)

In all shareers, in all beings, there is only one Atma. Just as clay pervades all the clay vessels, and gold is the substance of all jewelry, the Atma is present in all beings.

Look with an ananya-bhava – cultivate the feeling that no other exists – that nothing exists but the Paramatma. Just as it is the same fire that burns in the different pieces of wood, even though it looks as it is separate, there is only one Paramatma in all the different *yonis* (species), although their forms are different. Therefore, some effective method has to be used to remove this tendency to differentiate between ‘this is I and mine’ and ‘that is you and yours’. Then you will be established in your own swarup.

After this, Devhuti asked, ‘Maharaj, You explained the characteristics of Prakriti-Purusha. You also explained many things about Bhakti-Yoga, which gives vairagya, and the person obtains the Paramatma. Now, please have Grace on me and explain how jeevas obtain different kinds of shareers.’

Bhagwan Kapilji explained the difference of Prakriti-Purusha to His mother Devhuti. Finally, He came to Bhakti. This Sankhya Darshan of

the Bhagwat is different. The ultimate *saadhana* (method) for Mukti is Bhagwan's Bhakti. This is what Kapildevji explained.

Devhuti asked, 'Maharaj, You explained the lakshan of Prakriti and the Purusha. You also explained many things about Bhakti. You explained that Bhakti gives vairagya, and the person obtains the Paramatma.

Now, if the *upaadaana kaarana* (the basic matter of which all things are made) – the *mitti* (clay) is one – why were different vessels made from it? Please tell me how the jeevas got different shareers. Some are black some are fair, some short and some fat. There must be some *sankalpa* (resolve) for so much variety to be created, isn't it?

There is something or other that creates differences in the one Tattva. Please do kripa on me and explain why the different shareers are made. The people of this world understand the things that are of their use. A trader's son is quick to understand whether a bargain will give profit or loss. However, people have no knowledge about the swarup of the Atma.

*Lokasya mithyaabhimata`rachkshushashchiram prasuptasya tamasyanaashraye`,*

*shraantasya karmasvanuviddhayaa dhiyaa tvamaaviraaseeh kila yogabhaaskarah.*

(3. 29. 5)

People develop pride over nothing! They are proud about the things that will not remain with them. A few things come on credit, but they announce that they are the owner. Their pride will be broken when these things are snatched away from them.

In the same way, people have fallen into dense darkness (ignorance). They have applied their buddhi to the complicated task of fulfilling their desires. You have manifested in the form of the sun of Yoga, to explain the reality to them.'

When Devhuti asked these questions, Kapildevji felt very pleased. I will tell you something that will make you laugh. A *shrota* (one who listens to the katha) of mine came to me today. He told me, 'Maharaj, you do the katha, but you don't look at me.' I told him, 'I look at the *grantha* (book) with my eyes.' 'So what?' he asked. 'Look at the *grantha* sometimes, and look at me sometimes!' 'I also speak,' I said. He said,, 'Go on looking, and go on speaking.' Then I said, 'I have the Shrimad Bhagwat in Sanskrit before me. I recite the shlokas as I read them, translate them mentally, and elaborate on them simultaneously. For that, my brain has to be alert, isn't it? That is why I am not able to look at you. However, my brother, today I will try to look at you now and then during the katha.'

Shri Bhagwan Kapil is giving an answer to His mother's question.

*'Bhaktiyogo bahuvidho maargairbhaamini bhaavyate',  
svabhaavagunamaarge`na punsaam bhaavo vibhidhyate`.*

(3. 29. 7)

Mother, there are different kinds of Bhakti-Yoga.'

How?

Look, I know of Sampradayas (religious Sects) and Panthas that believe only their Ishta is to be worshipped. Whoever goes to Ayodhya will be told, 'Do japa only of Rama. Forget Krishna.' If you go to Vrindavan you

will meet people who will say, ‘Let go of Rama-Rama! Chant only Krishna-Krishna!’ And if you go to Kashi (Benares), Shiva alone will remain. Why will Rama-Krishna remain? This is the state of Bhakti!

However, the path of the Shastras is not like that. Why are the forms of Shiva, Rama, Krishna, and the Devi different? Had *aakaara-nishthaa* (faith in one form) been implied by the Shastras, that a person should have faith in only one form, the Shastras would not have described these five, or twenty five forms. The Tattva in all these forms is one. It is to recognize this that so many forms have been created; not for people to quarrel over!

Gold is one. You can recognize it is all the different items of jewelry. In the same way the Ishwara is one in all. He is the Parameshwara. The Gurus who induce people to change their mantra and their Ishtadev do not have Tattvagnan. They make people change their Guru – that is a stunt to increase their own following.

The fact is, the path for obtaining the Paramatma is Bhakti-Yoga; and it is the only path.

The state of the antahkarana of different people is different, and the teaching of the *bhaava* (feeling) is given accordingly. It can be a *daasya bhaava* (the feeling of being Bhagwan’s servant), *vatsalya bhaava* (the feeling of being Bhagwan’s mother or father), *sakhya bhaava* (the feeling of being His friend), *madhura bhaava* (the feeling of being Bhagwan’s lover), or *shaanta bhaava* (simple love for Bhagwan).

A man has *himsaa* (violence) in his mana. He also has *dambha* (hypocrisy; deceit), jealousy, and greed; and he sees people as ‘the others’. He also does Bhagwan’s bhakti. ‘O Maharaj, please blind my



neighbor in one eye!’ he prays. What will you say about such a bhakta? He has faith in Bhagwan, and he also wants harm to come to people. He is a *tamogunee* – he is filled with Tama guna.

There was a bhakta who did bhajan of a Devta. The Devta appeared before him. ‘I will give you whatever you ask for, but remember, your neighbor will get double of what you get.’ The man pondered over this. ‘If I ask for a horse, my neighbor will get two horses,’ he thought. After a while he said, ‘Maharaj, let me become blind in one eye. Then, my neighbor will be blind in both eyes.’

To lose an eye in order to blind another! If anyone worships a Devta for this, he will be called a Tamoguni.

And a person who worships with the prayer, ‘Let me get married to an excellent girl from a good family, have good clothes, a good house, a good name, and lots of luxury’ – a person who does bhajan for worldly benefits is called a Rajoguni bhakta.

And, a person who wants ‘*karmanirhaaramuddishya* – let the bondage of paapa-punya be broken, and let the endless tears and laughter of daily life be ended’, and does bhajan as his ordained duty is called a Sattvaguni bhakta.

Who is superior to a Sattvaguni bhakta?

Oh, it is one who goes to listen to Bhagwan’s katha.

*Madgunashrutimaatre`na mayi sarvaguhaashaye`*,

*manogatiravachchhinnaa yathaa gangaambhasoambudhau.*

(3. 29. 11)

The *gati* (movement) of his mana stops flowing towards the sansara, and starts to flow towards the Paramatma, the way Gangaji pours her waters continuously into the sea. He rises beyond the Sattva, Raja and Tama gunas.

There are two points in Bhakti-Yoga. One is that the person is not able to do bhakti due to some reason. One man comes and does a lot of *dandavat-pranaama* (full length prostrations), and folds his hands and says, 'Swamiji I am your *ananya* (no other than you) bhakta.' Four days later he comes and tells me, 'please get me some help from Mr. Khatau. I am in a great need of five or ten thousand rupees.' He has a motive in his mana. This is a blemish on Bhakti; it is not Bhakti, it is selfishness.

The second point is that the Bhakti that comes to the chitta should be *avyavahita* (not liable to change). It should not become a seasonal bhakti that changes after a few days. If there is a Conference of Bhaktas, the man becomes a bhakta, and if there is a Meeting of the Marxist Comrades, he stands up and says there is no Ishwara! That is not proper. Bhakti should be constant.

A bhakta's greatest glory is that Bhagwan Himself manifests before him and says, 'My child, stay in My realm henceforth. I give you the capacity to create the world. I will make you like Myself.' The bhakta folds his hands and says, 'I want only Your seva. I have no desire for all this.' This is called Bhakti-Yoga.

'When a person gets real Bhakti-Yoga he goes beyond the influence of the three gunas, and obtains My swarup. So, if you want to make your hriday pure, follow your ordained Dharma without wanting anything in return. Do Bhagwan's puja in a way that does not give dukha to any

other. Keep *bhagavad-bhaava* (the feeling that this is Bhagwan) for all beings. Don't have *aasakti* (infatuation) anywhere. If you want to make your jeevan pavitra, respect people who have greatness; don't respect people who are lowly. See the Paramatma in all, but respect the people who have *tyaaga* (renunciation), *vairagya*, and a righteous lifestyle.'

Who do you respect? Do you respect a wealthy man who is dishonest, or do you respect a poor man who has integrity? If you respect a man who has integrity even if he is poor, honesty will increase in the world. If you respect a wealthy man even if he is dishonest, dishonesty will increase in the world.

'Honor the Satpurushas. Have compassion for the poor, friendship for your equals, and observe some *yama-niyama* (restraint of the mana and the indriyas). You have a good knowledge about the machinery in your factory; my friend, see the machine within, as well.

*Aadhyaatmikaanushravanaat* – *adhyatma* means the machines that work inside the shareer. From where does light come into the eyes? From where do the ears get the power to hear? How does the tongue speak? How does *samajha* (understanding) come? You should understand these things also.

Do the *sankeertana* (singing) of Bhagwan's name. Be straightforward in your interaction with others. The quintessence of spiritual life is to be straightforward. Furthermore, my friend, associate with *aarya* (refined) people; not with the *anaarya* (uncouth). Don't be arrogant. These gunas of My bhaktas purify the hriday. By simply listening to the gunas of My bhaktas, the mana of My bhaktas becomes attached to Me.

Just as fragrance rides on air and comes on its own, when the chitta gets pleasure in Yoga, it reaches the *nirvikaara* (not subject to decay or distortion) Paramatma.'

After this, Bhagwan says, 'I am telling you something that is kept very secret. I am telling you openly.

*Aham sarve`shu bhoote`shu bhootaatmaavasthitah sadaa,*

*tamavagnaaya maam martyah kurute`archaavidambanam.*

*Yo maam sarve`shu bhoota`shu santamaatmaanameeshvaram,*

*hitvaarchaam bhajate`mauddhyaadbhasmanyeva juhosi sah.*

*Dvishatah parakaaye`maam maanino bhinnadarshinah,*

*bhoota`shu baddhavairasya na manah shaantimrichchhati.*

*Ahamuchchaavachairdravyaih kriyayotpannayaanaghe`*

*naiva tushye`architoarchaayaam bhootagraamaaninah.'*

(3. 29. 21 – 24)

Bhagwan Kapildevji explains the quintessence of His puja.

'I abide in all beings – worms, men, women, children, the aged, animals, birds, etc – as their "I". I am their Atma. Just as the *daala* (lentil curry) bubbles in a pan, it is the one Paramatma who is touched by all the separate hridayas, as *ahamahamiti saakshaad brahmaroope`na bhaati* (the 'I' of all the seemingly separate entities), and quivers as everybody's "I".

One man went to do puja. Ten creatures were crushed underfoot as he walked to the Mandir. That is hypocrisy. A person who disdains Me,

who is in the hridayas of all as their Atma, and does puja – his puja is superfluous. Just see – what is the method of his puja? It is I who is seated in the shareer of the other also, isn't it? Who is the "I" of the person for whom you feel enmity?'

Bhagwan said, 'I am seated in all beings. You have *abhimana* (pride; vanity) of being a separate individual, and you consider him to be "another". You consider him to be *paraaya* (not of your family). You consider him to be lowly. If this is the state of your jeevan you will never get shanti – *bhoota'shu baddha vairasya na manah shaantimrichchhati.*'

Do you know where *vairya* (enmity) stays?

Fire first burns the wood in which it is burning. It touches other objects after that. *Bairya* (enmity) – you can take it to be the wood of the *ber* tree. It is said that there is more latent fire in the wood of a *ber* tree than in any other wood. This fire of enmity burns in the *mana*, my brother. Whether you have enmity for a *paapi*, or an enemy, or a blade of grass, or for *paapa* – enmity does not let shanti come into the *mana* in which it is present.

Bhagwan says, 'You may offer *bhoga* (food) of a hundred tons to Me, or offer *chhappana bhoga* (fifty six viands); you may adorn Me with gold and silver and diamonds, but that will not please Me.'

Why?

'Because you insult others – *bhoota-graamaavamaavinah.*

*Archaadaavarchaye'ttaavadeeshvaram maam svakarmakrit,  
yaavanna ve'da svahridi sarvabhooteshvavasthitam.'*

(3. 29. 25)

Then, should we not do murti-puja?

‘Certainly do murti-puja, with great love! Carry out your ordained duties. Bhagwan is present in the murti as well – do His puja there.’

For how long should we do murti-puja?

‘Continue to do murti-puja until you recognize the Paramatma in the murti and also in the hriday of all beings. Those who differentiate between themselves and others:

*Aatmanashcha parasyaapi yah karotyantarodaram – udarama* (stomach) – the stomach comes in-between.’

If people with big bellies try to embrace each other, their stomachs will bump, won’t they? It is the same with the selfish people of this world. There is selfishness in their belly, and they clash. *Mrityu* (death) brings great fear to those who differentiate.

So, what is the best method of the puja of the Ishwara?

*Atha maam sarvabhooteshu bhootaatmaanam kritaalam,*  
*arhaye`ddaanamaanaabhyaam maitryaabhinne`na chakshushaa.*

(3. 29. 27)

If you want to do Bhagwan’s puja, which is His biggest Mandir?

It is the shareer of all beings – *kritaalam*. When Bhagwan is in the form of the Brahman He has nowhere to stay. As the Brahman, He has no Mandir. He is the house, the Mandir of all. Who is the Paramatma of the homeless? It is the Brahman!

Then people began to say, 'Oh, you do upasana of such a Brahman who doesn't have even a place to stay in?' So the Brahman created His own abode and said, 'Look! This is My house!'

How many houses do You have, Sir?

'I have as many houses as there are beings.' The shareer of every being is an abode of the Paramatma.

Then, how is the Ishwara's puja to be done?

*Arhaye`ddaanamaanaabhyaam maitryaabhinne` chakshushaa* – if you have wealth, give some to the needy. If you don't have wealth, you at least have *vaanee* (the faculty of speech), and you also have hands. Fold your hands and speak courteously. Respect others.

What if we don't even have vani? What if we can't even show respect?

Have a feeling of *maitree* (friendship; goodwill) in your hriday. 'Let good come to this person'. And, see him with an *abhe`da drishti* (a viewpoint that does not differentiate). 'As I am, so is he; he is what I am.'

Kapilji said, 'People don't know this. What you catch goes away.'

Look, a Mahatma had explained this to me. 'What is this that is called the sansara? It is that, which nobody has ever been able to catch and hold. It slips away no matter how hard people try to hold on to it. Childhood slipped away, youth slipped away, the mother and father slipped away. The wife and son are slipping away – we don't know when they will slip away. Even our mana is slipping away.'

And, what is it that we call the Ishwara?

He, who will not leave us even if we leave Him, is the Parameshwara. He is sitting in our hriday in the form of our Atma. Nobody can ever leave Him.

So, Maharaj, this tussle is with the things that are never permanent. We want to catch them. This is the tension in our life. Wherever we go we want to hold on to something. People get moha even for the *naraka-shareera* (the body that goes to Narak). They burn, they die.

Now, my brother, there are many Grihastha (householders; family men) here. In a way, Sadhus are also Grihasthas. They get trapped in ‘this is my *mata* (doctrine), this is my Mandir.’ What is all this? This is a *grihasthee* (family life). People get *nashaa* (intoxication; an addiction) of the money they make; doesn’t the money that comes as *bhe`ta-poojaa* (offerings) also give nasha? My brother, that also gives intoxication!

Introductions are given about Mahatmas. This Mahatma has twenty five ashrams, and one lakh fools follow him. They are leaders of foolish people, and they own huge properties. Don’t they become intoxicated with their wealth and position? My brother, if something is intoxicating, it should intoxicate everybody.

In a home, some deceit and falsehood becomes necessary. Shall I tell you how? Men hide many things about their wives from their mothers. They have to tell every customer, ‘I tell you this for your benefit, because you are a special customer.’

If a newcomer goes to a Sadhu he will say, ‘Come, come! I have been waiting for you since many days.’

The man says, ‘Maharaj, I have never had your darshan before.’



‘Oh my brother! I know you since your previous birth!’

This world is a peculiar play. Dukha never dies. The business fails but people want to take what belongs to others. It becomes difficult to sustain the family. People abandon the family, but vairagya does not come. They stay at home like a dog. They have to eat food from money earned by those for whom they had worked, and fed.

There was a retired Judge who stayed at home with his seven married sons. Ultimately, a bell was given to him. He was told to ring the bell if he needed anything. Now, one night he kept ringing the bell, but no one came. He died that night.

My brother, Bhakti is the only thing that can save us from dukha. Do Bhagwan’s dhyana. See Shyam Sundar laugh. Your dukha will run away.

The Ishwara abides in all the being in this world. Even so, there are some necessary levels in *vyavahaara* (interaction; behavior). I will explain this.

The jeevas that have *che`tanaa* (consciousness) are higher than the *ache`tana* (inert) objects. Of the chetan jeevas, the ones who have *gnaane`ndriya* (sense organs) are higher than those who have only consciousness. Fish are higher than them, bees are higher than fish, snakes are higher than bees, and crows are higher than snakes.

And, the beings that have no feet are higher than crows, and the creatures with many feet are higher than those who have no feet. The four-footed are higher than the many-footed, and the two footed humans are the highest.

This differentiation is made from the viewpoint of the *aakaara* (forms) and *guna* (attributes); not the Tattva. Even in humans, the people who follow the system of the Varna and the Ashram are higher than others. (Varna means the level in society. There are four Varnas. The Brahmins who study and teach the Vedas, and protect our ancient wisdom are the highest. Then, the Kshatriyas who protect and rule the people. Then, the Vaishyas who deal with trade and commerce. And finally, the Shudras who are laborers and serve the whole society. The four Ashramas are the stages of life, starting with the Brahmacharya Ashram the stage of a celibate student. Then the Grihastha Ashrama, meaning, a worldly, family life. Then, the Vanaprastha Ashram, when middle-aged people retire from worldly matters and turn towards spirituality. The last is the Sanyas Ashram when the vows of renunciation are taken and the person surrenders completely to Bhagwan.)

Even among the Varnas, the Brahmins whose lives are dominated by Gnan, who study the Vedas and protect the Vedic tradition are superior. And in this group, those who know the *udaatta-anudaatta* (correct enunciation of Vedic mantras) are superior. There are also Brahmins who do the *paatha* (recite passages from the Vedas), but don't know the meaning. I asked a Veda-paathi, 'What does *mitrasya chakshushaa sarvaani bhootaani sameekshaamahe`* mean?' He said he didn't know. 'I have only learnt how to chant it correctly,' he said. I explained the meaning to him. 'We should look at all with equal goodwill, the way the sun gives light to all.' Mitra means the sun, and it also means a friend.

My brother, among the Vedagna (knowers of the Vedas), an *arthagna* (one who knows the meaning) is superior. Among the arthagnas one

who knows the background, which are the statements of the method, and which are *arthavaada* (verses of praise), and the *niyama* (rules) are superior. There are many learned Brahmins who are adept at connecting the references of the Vedas, but what if their hearts are filled with asakti for the sansara? Well, the *anaasakta* (unattached) are superior to them!

And, who is superior to the anasakta?

*Muktasangastato bhooyaanadogdhaa dharmamaatmanah.*

(2. 29. 32)

One who does not desire even the fruits of his Dharma, who does the rituals with a *nishkaama bhaava* (not wanting any personal benefit).

Who is greater than such a person?

It is the person who does everything as the Ishwara's seva, only with a wish to please the Ishwara, without wanting anything for himself.

Is there anyone who is greater than such a person?

'No. There is no one who is greater.

*Mayyarpitaatmanah punso mayi sanyastakarmanah,  
na pashyaami param bhootamakartuh samadarshanaat.*

(3. 29. 33)

A person who has offered up all his karmas to the Ishwara is the greatest. It is the Ishwara who has manifested in the form of the whole world. A person whose every action is done with a wish to please the

Paramatma in this world, is the greatest person in the world. See that the Ishwara Himself is seated the hriday of the jeevas.

Devi, I have described both Bhakti-Yoga and Yoga to you. Whichever path you choose, you will obtain the Paramatma. The world you see is the *roopa* (form) of the Paramatma. Nothing exists but the Paramatma. A person who sees people and beings as separate from himself experiences fear. It is the same Paramatma who is present in all beings, and He has no enemies and no loved ones. He stays as an *apramaadee* (one who is not negligent; is alert and vigilant) in the hriday of even those who have *pramaada* (are negligent about doing their duty).

Fear of the Paramatma induces the wind to blow and the sun to give warmth. The Devtas shower rain out of fear of Him. The stars and planets stay in their positions, the various plants, trees, creepers etc give fruits and flowers, the sea keeps to its limits, fire doesn't burn everything, the earth does not sink, and space give scope for movement.

Thus, this whole *charaachara* (moving-unmoving) world is controlled by the Paramatma who manifests in the form of this char-achar jagat.'

Kapildevji said, 'Mother, vairagya never comes to the hriday of a *manushya* (human being). So much so that he wants to stay alive even in Narak! Even there, a person experiences a little sukha. He becomes emotionally attached to his shareer, wife, son, wealth, brothers and friends. He feels fulfilled in them. He goes on doing paapa to feed them and keep them happy. There is the sukha of the union of a man and woman. There is the sukha of listening to a child's lisping talk. There is some deceit in every heart. This is the rule of the sansara.

Every person has some deceit in his heart for some or another person. Dukha comes repeatedly. When dukha reduces a person feels that is sukha! He does things that demean him – dishonesty, violence, stealing, etc – for the sake of his children. When his income ceases he steals and cheats. When he becomes incapable of even this, he takes long breaths and weeps. People lose all respect for him, the way old oxen are driven out of the house. In spite of this people don't get vairagya!

The human being becomes ugly and close to death. He is insulted repeatedly. He is like a dog that runs away when it is hit with a stick, but comes back eagerly when offered some food. The behavior of the humans in this sansara is just like that.

When a man is dying his relatives say, 'O my brother!', 'O my son!' 'O father'. They don't realize that the false prema they show only gives more pain to the dying man.'

Look, all of us here are *vichaaravaana* (prone to serious thought). We have come here to do Satsang. Shanti-paatha is recited, but we keep talking, applying chandan, and offer garlands. Each person thinks, 'Let me get punya; it doesn't matter if *ashaanti* (disruption of shanti) is created.'

Now, consider this – if five thousand people come to garland one man, will any time be left for the Bhagwat? No. There will be no Bhagwat. There will be only chandan and garlanding.

This human being is always thinking about his own interest. He does not bother to think about the convenience of others.

People go on lamenting. The messengers of Yamaraj (the presiding deity of Death) come and take away the *praana* (life sustaining breath).

The jeeva has to go on a long journey of hundreds of miles during which he is bitten by dogs. The jeeva is reminded of the paapas done during his lifetime. This is the kind of suffering people have to face later on, when they do all kinds of wrong things in this life. They suffer tremendous mental anguish when they remember the wrongs they had done.

It is also said that the people whose paapa-punya are not so great that they have to go to *paraloka* (other worlds like Narak – Swarga) – people whose paapa-punya are nominal – experience the fruits of their deeds in this very life. When they experience sukha it is the fruit of their good karmas and when they experience dukha it is the fruit of their paapas.

Now you can take a look at yourself – are you a paapi or are you a punyatma? If you install Bhagwan in your hriday there will always be equanimity in your mana.

People who give dukha to others for the sake of their own family go to Narak. They have to endure great suffering. Now, if you ask, ‘Why does the Ishwara give *yaatanaa* (torment)?’ I will tell you how vessels were cleaned at my home. There was a practice of putting vessels in boiling water in order to cleanse them thoroughly if dirt had got ingrained into the metal.

One vessel asked, ‘Why are you unjust to me? Why are you putting me in boiling water?’ Oh, I do this to remove the dirt that is ingrained in the metal.

In the same way, a jeeva in whom the dirt of worldliness becomes ingrained has to be put in boiling oil. He has to be heated and then cooled. This is the Ishwara’s method of cleaning. To send a jeeva to

Narak is also His *kripa*, His *karunaa* (compassion). It is a process that purifies the jeeva.

Kapildevji then said, ‘When the manushya comes out of Narak or Swarga – meaning, when the residue of paapa-punya is not sufficient to keep him there – he comes into a human shareer through the womb of a woman. The *veerya* (seed) mixes with the blood and grows gradually. Gradually, the limbs are formed. Gnan awakens in the seventh month, and the jeeva becomes agitated with dukha.

At that stage the memory of his karmas in past births comes to him. He remembers Bhagwan and prays to Him. “He, who has given me Gnan in this state of mine – I take refuge in Him – I am trapped in my mother’s body like a bird in a net. And in this very shareer of mine, the Paramatma abides. He is *nirvikaara* (unchanging) and *nirupaadhi* (without attributes). Actually, He is *asanga* (unattached). He is the controller of Prakriti and the Purusha. This bondage will end only when I know Him. The Ishwara, whose Maya had made me forget Him, may He do *anugraha* (shower Grace) on me. Let me remember Him in this life. At this time I am not able to do any seva-puja of Him. O Prabhu, if You take me out of this womb easily, I will do sadhan for my *uddhaara* (salvation; upliftment).” ‘

Kapildevji said, ‘When the jeeva is in the womb he does a *pratignaa* (vow; pledge) to remember Bhagwan, but who remembers their pledge? When the jeeva comes into the sansara and sees all the novelty in it, his inclinations are reversed.

When he grows up he gets *krodha* (anger); he becomes a *kaamee* (one who is filled with desires). He believes his shareer to be his ‘I’, and does things to give sukha to it.

If, after coming into the sansara a jeeva gets engrossed in the sukha of the *rasane`ndriya* (the sense organ that tastes) and the *moortre`ndriya* (the organ of action that urinates), and goes on the path of wickedness because of this, he has to suffer Narak again, as he did before.

If a person gets asakti for the sansara he will not retain his integrity. He will not remain pavitra. Nor will he be a compassionate person; he will become a *himsaka* (one who does violence). He will not be able to remain a *maunee* (one who maintains a period of silence as self-discipline). His *guna* (attributes) like *shama-dama* (restraint of the mana and the indriyas) will be destroyed.

Therefore, the men who are *ashaanta* (not at peace; restless), and *moodha* (lost in worldly matters) become a plaything for women. You should never associate with them. There is no bondage in this world like the bondage of a man with a woman, or that of a woman with a man. Even Brahma became infatuated by the beauty of a woman.

Just see the power of Maya in the form of a woman. A woman gives a sidelong glance at a warrior King who has just returned after conquering the neighboring Kingdoms, and he falls at her feet, captivated by her allure. It is Maya who comes in the form of a woman, talking about doing seva. You should understand that she is going to trap you. The state of men and women is like an animal that falls into a pit, tempted by the lush grass that is spread as a cover to hide the pit. The same thing happens to men and women.

The fact is that this jeeva was a man in her previous birth. His asakti for a woman resulted in his being born in a woman's form. Then – as a woman – he gets asakti for a man, and again becomes a man in his next



birth. It is Bhagwan's Maya that keeps becoming men and women. You should never get trapped in it.

There is a *sookshma shareera* (subtle body) within the *sthoola shareera* (gross body). The *bhautikavaada* (people who believe in the principle of materialism) and the *naastika* (atheists) do not know the importance of the sookshma shareer. They believe that there is nothing after death; everything exists only in between birth and death. However, what will there be before the birth and after the death? They have no understanding about this. This is why they get a gross physical form that experiences suffering and pleasure. When the senses of the body stop working they call it *mrityu* (death).

*Dravyopalabdhisthaanasya dravye`kshaayogyataa yadaa.*

When the eyes lose the power to see, the mana loses the power to think, the feet lose the strength to walk, etc, you can understand that the fuse of the bulb has gone. It has lost its capacity to absorb the electricity. And that is called *mrityu*.

*Janma* (birth) is when you see anything with Aham-bhava – the feeling, “I am this body”. When you say you are the deha, the karma and the bhoga of the deha become yours. When you say, “no”, your mamata for your deha will be removed; so will the karma and the bhoga.’

So, you should not be afraid. Death is not something that destroys life. Have no fear about dying, because life starts again, where it ends. Don't think, ‘I will have to leave all my wealth and possessions.’ You will get wealth and possessions again. Don't do *sambhrama* (wrong understanding). This shareer is merely a garment. Don't have asakti for it.

When the buddhi has vairagya and Yoga – when your thinking has detachment, and you are connected to Bhagwan – it is *samyak-darshan*, a comprehensive viewpoint.

Some people think they have got Gnan, without having vairagya. They are satisfied with something nominal. The fact is that an earnest *jignaasaa* (wish to know) for obtaining the Paramatma has not yet awoken in them. That is why they are still attached to the sansara. They still crave bhoga. They go on lamenting and grumbling; and also call themselves a Brahmagnani! From this we can understand that they have not succeeded in removing *avidyaa* (nescience; believing the transient to be the eternal Satya) due to their lack of vairagya. So, let us leave them to enjoy the world of Maya, and proceed towards the Paramatma.

Kapildevji Maharaj said, ‘A person who follows the Grihastha Dharma sincerely will obtain *sadgati* (Swarga). However, if he does not follow the Bhagavat-Dharma, doesn’t do Bhakti; and he does only Yagnas with shraddha – worshipping Devtas and ancestors – he rises by the path of the Chandrama (moon) and comes back to this sansara again. He does not become free of the cycle of birth and death.

People who do *dharmaanusuthaana* (rituals of Dharma) with a nishkama-bhava, wanting no worldly benefit in exchange, and whose chitta is pure, who are inclined to withdraw from worldly matters, and are free of pride, go by the path of the Surya (sun). They obtain the Supreme Atma that is complete in Itself. They stay in Brahmaloaka up to *pralaya* (Dissolution). When even Brahma gives up his body, they become Mukta along with him.

Therefore, you should take the shareer, with Bhakti in which the Paramatma is seated on your *hridaya-kamala* (the lotus of the heart). Bhaktas are always with Bhagwan, anyway.'

In the principle of Gnan it is believed that through Gnan we obtain that, which is already there. In the principle of Bhakti it is believed that the Ishwara is present in the antahkarana of all, as the *antaryaamee* (controller of the mana), and controls the mana. He is always with us.

However, the jeevas who are turned towards the vishays do not recognize the Paramatma. They will recognize Him when they do bhakti.

This is how you should do Bhagwan's bhakti, and place Bhagwan in your hriday. Brahma, Marichi and other Mahatmas also do nishkama-karma. They work without wanting any return. Those who become engrossed in bhoga don't get Mukti. They are like worms that destroy and despoil their lives. They have to come back into this sansara again and again.

Kapilji Maharaj said, 'Mother, you should do the Ishwara's bhajan with *sarvabhaava* – see Him everywhere, in all, all the time. Bhagwan's Bhakti gives Gnan and vairagya. When a bhakta's chitta gets fixed on Bhagwan, and stops absorbing the constantly changing vishays, the *svayam-prakaasha* (self-effulgent) Atma shines forth automatically.

Actually, the Atma is *nissanga* (completely unattached). It has nothing that is to be given up or be absorbed. It is nothing but the Para Brahman Paramatma that is Gnan itself. The scenes perceived as separate and different are all Bhagwan's swarup.

*E`taavaane`na yoge`na samagre`ne`ha yoginah,*

*yujoyate`abhimato hyartho yadasangastu kritsnashah.*

(3. 32. 27)

The fruit of all the methods of Yoga is that there should be no asakti anywhere in the world. There is only one, Gnan-swarup Paramatma.

*Gnaaname`kam paraacheenairindriyairbrahma nirgunam,  
avabhaatyartharoope`na bhraantya shabdaadidharminaa.*

(3. 32. 28)

The one *nirguna* (without attributes) Brahman is only Gnan-swarup, but the indriyas are faced outwards. They show that one in many forms through *shabda-sparsha-roopa-rasa-gandha* (sound-touch-appearance-flavor-fragrance). They mislead the jeeva into believing in the multiplicity of the sansara. Bhagwan obtained through Gnan is not different from Bhagwan obtained through Bhakti. The *paramaarthas* (highest meaning) of both is one.

*Yathe`ndriyaih prithagdvaarairartho bahugunaashrayah,  
e`ko naane`yate`tadvadbhagavaan shaastravartmabhih.*

(3. 32. 33)

Take a rose in your hand. The eye tells you that it is red. The skin tells you it is very soft. The nose tells you it smells nice. The tongue tells you it is bitter. If you crush it, the ear tells you it makes a crackling sound. The rose is just one. In the same way there is just one Paramatma. The paths of sadhan are different.

When we give a *gaalee* (abuse) we unknowingly give it to Him, who we want to praise. It is He who is present in praise and abuse. Therefore, you should obtain the Parameshwara through both Gnan-Yoga and also Bhakti-Yoga.'

Kapildevji said, 'Mother, there is no need to explain all this to a person who has no wish to obtain Bhagwan. If you wish that this person should become the richest, and come for Satsang, it is your *vasana*. It is foolishness. He is satisfied within himself. You are not satisfied within yourself; you go to him to ask for *chandaa* (monetary contribution for a religious function). You are not content in your own Bhakti, or fulfilled by your Gnan. You are telling him, "Give me what you have."

He, however, is perfectly satisfied within himself. He never comes to you asking you to give him Gnan or Bhakti! He is a *siddha purusha* (one who has achieved his goal), he is *artha-siddha* (has achieved worldly success). It is you who is a *saadhaka* (spiritual aspirant). If you want to make a *che'laa* (disciple; follower) go to him; else, there is no need for you to go to him.

Don't give this Gnan to anybody who is conceited and arrogant, and can be won over easily by another. Meaning, a person who is not committed to his Guru and the mantra given by the Guru. Such a person can easily be persuaded to change his Guru and mantra again and again.'

There are people who keep the banner of Dharma flying high. They say, 'Our Dharma is very great,' but there is little shraddha for Dharma in their hriday. I saw one such Dharmatma, who practiced all kinds of deceit. He cheated and told lies, to do the *rakshaa* (protection) of his Dharma. I asked, 'Which Dharma is this?' He told me, 'This Dharma is

for Dharma-raksha.’ If there is a Dharma that cannot protect itself, what is the need for such a Dharma? ‘*Dharmo rakshati rakshitah*’ – you protect Dharma and Dharma will protect you.

Shri Maitreyaiji said, ‘Listening to Kapilji’s sermon Devhuti’s *aavarana-bhanga* (the covering of moha that hides the Atma) was broken. She started to do Kapildev’s *stuti* (eulogize Him). She said, “You are the same unborn Prabhu who was present before Creation took place. Brahma – who creates the world – was created through You. When You used Your Maya and became a baby, sleeping on each leaf of the banyan tree, this entire creation was seen in Your stomach. You take a deha to destroy the wicked and make bhaktas prosper.

Oh Prabhu! You do not differentiate between small and great swarups. You take an Avatar even as a *matsya* (fish) and a *sookara* (boar)! You have taken this form to give an exposition on Gnan.

Everything is in *bhagavannaama* (the name of Bhagwan). Your manifesting from my stomach is something laughable! If a person does the *shravana-kirtana* (listening to Bhagwan’s katha – singing His glories) of Your name – *shvaadoapi sadyoh savanaaya kalpita* - *shva* means a dog, and *adan* means to eat. A low-caste man who eats dog meat, and is supremely impure, becomes *sadyoh savanaaya savanna-falaaya*, meaning, qualified to do a Yagna.”

Jeeva Goswami has written commentaries on ‘Ujjval Neelmani’ and ‘Bhaktirasamrita Sindhu’. The meaning in his commentaries is not that a person becomes qualified to do a Yagna by taking Bhagwan’s name. ‘If he takes Bhagwan’s name constantly, what need has he to do a Yagna at all? If he becomes qualified for doing a Yagna after taking Bhagwan’s name, what did he obtain? No! No! The fruit a person gets by doing a

Yagna and a person who takes Bhagwan's name constantly become eligible for the same fruit. That is the meaning.'

'So, Maharaj, when a person gets Your darshan, that is everything! When Bhagwan's name gets settled on the tip of the tongue, he has done all havan, Yagna, purifying baths, Veda-paatha, etc because he has uttered Your name.

I am in Your sharan, Prabhu! I surrender to You. *Pratyakstrotasyaatmani samvibhaavyam* (3. 33. 8). Kapil! We can experience You only in this *antarmukha* (turned inwards) Atmadev.'

Kapildevji said, 'Mother, do things the way I have explained to you.' He went away. He is *asanga* (unattached), isn't it?

Just as Bhagwan gives darshan and vanishes, this *vritti-gnaana* (Gnan that rises with mental inclinations) also disappears after removing avidya. It does not stay. Otherwise, a Gnani would always have to stand before Gnan with folded hands! He would have tension! Vritignan goes away, leaving the person *nirdvandva* (free of doubts). 'Become Mukta, my child', it says, 'stay as you feel like staying.'

Devhuti began to live on the bank of the Saraswati. She gave up everything, including her *vimaana* (air plane) with its soft, milky-white bed, and wealth of gold, diamonds, gems, etc. She lost interest in everything in this world. Bhakti and vairagya came to her antahkarana. The feeling of being a jeeva was removed.

'Oh, all this was a dream I saw,' she felt. 'Where were my mother and father, and my marriage? Where were all the seva and the viman? And now, none of it remains. *Svapno drishtamive`sthitah*. All this is like something seen in a dream.'

Devhuti had no awareness of her shareer. She ate if somebody fed her. Her body became sturdy. Let me tell you one thing. The Bhagwat describes stout and sturdy people. They are impressive, aren't they? Jadabharat was fat. The word *peenah* (corpulent) is used here. Both Rishabhdev and Dattatreya were fat, and so was Devhuti. People who are jeevanmukta are stout and sturdy. When people chant 'Shivoaham' (I am Shiva) their chest expands. And when they chant 'daasoaham' (I am Your servant) the chest contracts. Shri Vallabhacharyaji Maharaj and Shri Ramanujacharyaji Maharaj, and others were stout. It is said that Haridasji Maharaj was thin and frail.

Devhuti's shareer acquired a beautiful luster. Her mana went into Bhagwan. She forgot about her shareer. She attained Brahma-nirvana – her consciousness merged into the consciousness of the Brahman. The area where she lived became very pavitra. A river flows there, which is considered to be very pavitra. The area is called Siddhapada. It is looked after by a Gandharva (celestial being) called Siddha.

This is the *charitra* (account of the life) of Kapil Muni. It is extremely pavitra. Whoever listens to it, his buddhi gets attached to Bhagwan, and he obtains Bhagwan's lotus feet. *Upalabhate`bhagavatpadaaravindam.*

*Om Shantih! Shantih! Shantih!*



